



the Chaplain



New Testament Limits on State Action
By *Wolfgang Peterson*

Mission to Merchant Seamen
By *Ralph Hanneuman*

San Brent—Adventurer on Uncharted Seas
By *Frederick Ward Kates*

"Here Am I"
By *James H. Jauncey*

The Civilian Institutional Chaplaincy
By *Gerald J. Gingrich*

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JUNE 1964

the Chaplain

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BACK COVER: Summertime at the lake. Photo by The Costas.

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*All scripture quotations, unless otherwise designated,
are from the Revised Standard Version of the Bible.*

A Letter to All Chaplains

Chaplains Memorial Building
Washington, D.C. 20002
June 1964

Dear Chaplain:

Let me take this means of expressing sincere thanks to you and your associates. The contributions and occasional offerings which you have sent for the work of the General Commission are much appreciated.

Although the churches of the Commission obligate themselves to underwrite its basic ministry, it is obvious that your assistance widens our outreach and multiplies the number of services we can offer. Only THE LINK magazine approaches self-support. All other activities, publications, certificates, studies, conferences, and liaison visits are services in support of the religious programs of the Armed Forces and the Veterans Administration, but they are not designed to pay their own way.

As you know, many of the things the Commission does today are the direct result of suggestions by chaplains who have thought of ways and means to improve the civilian support of their work. We continue to encourage the weighing of every constructive idea that might increase the effectiveness of the ministry we share with you.

Be assured that any contribution from your chapel fund for the work of the General Commission on Chaplains and Armed Forces Personnel is received as encouragement for our efforts and it definitely increases our capabilities.

God's best to you and all of your colleagues.

Cordially,



A. Ray Appelquist
Executive Secretary

New Testament Limits on State Action

By Walfred Peterson

First in a series on church-state relations

CONCERN for the exercise of state power pervades the pages of the New Testament. Writers of the Gospels date Christ's birth with a decree of Caesar, discuss his temptation concerning earthly power, relate the schemer's question about taxation, record Pilate's inscription on the cross, and mention the official seal on the tomb. Authors of the Epistles treat the duty of obedience and the consequence of disobedience to the state. They admonish good citizenship and make prayer for rulers a Christian obligation. Finally, the prophet of the Revelation cries bitter defiance at earthly power turned satanic and foretells its doom. State power is never long ignored.

From this material—and there is more—it is possible to develop a theory of state power complete enough to make it an important part of the Christian world-view, and,

from the assumption that man is still the man of Christ's day, this theory is relevant to the modern state.

Part of this theory treats the limits of legitimate state action. These limits will be described here but, before beginning the description, two caveats are necessary.

First, it must be noted that much of the discussion will be inferential. That is: biblical statements made against the background of the Roman government and its agencies will be used as starting points from which general rules applicable to all state action will be inferred. The method is dangerous, for bias, partisanship, immediate political interest and even patriotism may urge the inference of rules that pure logic would not allow. Thus, care must be used lest the Scripture be prostituted to support a particular, transient political ideology. Rulers and ruled

alike have done far too much of that to let us suppose it is not a danger.

Second, the limits on *state action* that are the chief concern here should not obscure the fact that the New Testament gives unqualified approval to the *existence of the state*—i.e., to the existence of regularized relationships between rulers and the ruled. The state is necessary to the well-being of society. Romans 13 makes this clear. While this passage does not use the term “state,” the “powers” it discusses refer to the state, for they possess the *sine qua non* of the state—the authority to use force to compel obedience.

This distinction between state action and the state is needed, because its neglect has caused unnecessary difficulty for many theologians who have written on these matters. It is often said that the state is at once approved and condemned in the New Testament. To be sure, the state is ultimately “condemned” as one of those earthly things which will pass away, but this eschatological condemnation is not at issue here. Rather, we are discussing an alleged dualism concerning the extant state. There is no such dualism, if the state is contrasted to state action. The former receives uniform scriptural approval, while the latter in its many particular instances receives either approval or condemnation.

An example of this difficulty is found in Oscar Cullmann’s otherwise useful *The State in the New Testament*. Professor Cullman finds in Christ’s criticism of Herod and

other rulers an instance of Christ’s refusal to regard the state as a final or ultimate thing. The point being made is right, but the example chosen is wrong. In the passages in question, Christ is not speaking of the state at all. He is talking about governors and their actions.

THE FINAL REASONS FOR LIMITS ON STATE ACTION

State action is limited in Scripture because of the nature of the state. While it is instituted by God, it is a provisional thing—not an ultimate thing. It is provisionally necessary to cope with the evil inherent in human nature. Its purpose is to control that nature in the here and now, to blunt the consequences of that evil in existing society. But when the present order of things ends, when the kingdom of God appears in its fullest form, the state’s functions will be unnecessary. Then, the state will be superseded by a better and different order.

Since for the Christian the future order is already *in part* present, the earthly state cannot be totalitarian. In precisely the measure that the kingdom of God is here today, the earthly state is superfluous and even dangerous, for its powers, related to expressions of evil, could never be incorporated into the divine governance of the kingdom which is in heaven. Even if the state were administered by the wisest and most just men, it could not be totalitarian in the Christian view, for another and greater state, the kingdom of

God, also presently exists. "Render unto Caesar the things that are Caesar's" means that there are some things which Caesar cannot control.

With these matters in mind, four New Testament restrictions on state action will be outlined. The nature of these restrictions will reflect the final reason for scriptural limitations on state expression, for, as shall be seen, the New Testament places limits on the acts of the state that are related to the nature and work of the kingdom of God.

TWO DIRECTLY INFERRED LIMITS ON STATE ACTION

The first limit that can be inferred from the New Testament is this: The state cannot forbid the preaching of the gospel. This statement is inferred from the words of Peter in Acts 5, "We must obey God rather than men." With that crisp assertion, he told the Sanhedrin, a governmental agency acting under Roman authority, that it had demanded too much when it told the Apostles to silence their witness. The demand was too much because God had told the faithful to witness the world over, and God's order was prior to the orders of men. Clearly, a Roman governor would have been told the same thing if this had been a Roman body, for the early church evangelized regardless of state sentiment.

The New Testament does not develop this limit on state action to a high level of legal precision. All that is certain is that the Apostles would preach the gospel in the face

of contrary state orders. From this it is inferred that the state had no power to limit the Christian witness. It is not proper to say that this account in Acts makes freedom of religion and freedom of speech necessary state policies from a biblical standpoint. It is not clear that the Apostles would have demanded freedom of religion for pagan cults or freedom of speech for political malcontents. Freedom of religion and freedom of speech have not always been thought necessary by those who demanded free expression for their particular belief. We may well argue that freedom of religion and speech is a wise or prudent policy in the light of the New Testament, but we cannot argue that it is a necessary policy.

The second limit is this: The state cannot impose false worship on its subjects. If it tries to do so, it can be resisted. The denunciation of such state policy in Revelation 13 and other passages of the Apocalypse is the basis of this restriction.

Would it be a proper exercise of state power if the form of *true* worship were required by governmental decree? At most, the New Testament speaks only indirectly on this point, so it is unsafe under the present heading to move to the assertion that the state can prescribe the form of true worship or that it cannot prescribe any worship at all. More will be said on this matter when we treat the relations of the church and state.

The two limits on state action just described are directly inferred in

that they were arrived at by taking a specific biblical reference, abstracting a principle from the reference, and applying the principle to any state. The next two restrictions on state expression must be indirectly inferred. On these restrictions the New Testament does not speak directly either by rule or by illustration. However, enough suggestion is given so that an indirect inference on the limits of state action may be made.

TWO INDIRECTLY INFERRED LIMITS ON STATE ACTION

The third New Testament limit on state action is this: The state is confined in its acts by moral imperatives. From Romans 13 and 1 Peter 2 it is evident that the end of the state is to repress evil and promote good. Christians are enjoined to obey the state for the sake of conscience, for government punishes the wicked and rewards the good. Rulers should be supported by prayer so that a tranquil and godly life may be lived. From these statements it can be argued that the just purposes of the state give it a divinely approved mission. By implication from this, if the state acts in unjust or immoral ways, its action at those points is not divinely ordained.

This is an indirect argument. The New Testament does not say expressly that state action is limited by moral obligations. The limit is deduced from the passages just cited and from the scriptural requirement that individuals must act morally. If

the state ordered a person to murder or bear false witness, the order would be illegitimate in two ways. It would violate the just purposes intended for the state, and it would require that a morally responsible man execute the immoral demand.

This chain of reasoning seems sound enough, but it raises the most vexing problems. What are these moral limits? Must they be strictly or loosely interpreted? What if a usually just state exceeds them in only one point? Does a higher value of state policy that is moral permit an immorality with respect to a lesser value? How can the state be resisted in its wrongful acts? Who decides?

Clearly, these questions can be answered only on the basis of the whole Gospel. The problem raised is that of identifying those bedrock moral demands of the Scriptures that no reasonable Christian can disavow. But there is always present the danger that this identification will be biased by the self-interest that men cannot escape. This self-interest will operate to make men denounce as scripturally unjust any state action which affects them adversely or runs counter to their pet theories of state organization and power. Therefore, the whole gospel must be applied to such problems with the greatest care.

A fourth limit on state action can also be inferred indirectly from the New Testament. This limit stems from the potential conflict between the state and other God-ordained in-

stitutions. It can be argued from many references that the church can claim divine ordination, and if the Old Testament is added to the source, the family may be similarly treated. Since the proper authority of the state, the church, and the family bear on some of the same social relationships, it is not unlikely that any one of them might lay claim to a power that might reasonably belong to the others. Some such claim might strip the other agency of the very means of and reason for its existence. Such a claim would be illegitimate, because it would be destructive of a God-ordained institution. Consequently, a Christian should resist the claim.

For example, if the state tried to control completely the organizational efforts and Christian training necessary for the earthly life of the church, its action would be beyond its God-given authority. Or, if the church tried to control by such an act as excommunication the exercise of state authority where state authority was properly exercised, the church's action would be excessive. If a parent tried to control a child in such a way that the child had to disobey a legitimate state law, the family would usurp power. Each institution must accept its God-ordained sphere.

This limitation does not mean that in some areas there cannot be mutual cooperation between these institutions. It does not mean that the less inclusive institutions cannot in some ways be controlled by the

more inclusive state, for, if the church and the family were not fitted into the total order created by the state, they would stand as a kind of anarchical challenge to state authority. Also, there is no biblical warrant for including all manner of institutions from vegetarian clubs to railroad corporations in the divinely ordained category. Again, as with the other limits, the Scripture should not be made to say more than it says.

CONCLUDING OBSERVATIONS

It seems to me that the above limits are inclusive of the New Testament's restrictions on state action. While only four in number, they provide the freedom necessary for the work of the kingdom of God among men. Under protection of these restrictions, the gospel can be preached, God can be worshiped in truth, the moral ends of creation can be pursued, and God-ordained institutions can do their duty. In short, the central purposes of the Christian cause in the world cannot be hindered by the state.

Christians will need good stores of prudence, wisdom, and who knows how many other virtues, when they apply these limits to particular state acts, for while the first two limits seem fairly precise and understandable, the last two are very broad and the complexity of state affairs will make their application most problematic. They demand skillfully crafted legal definitions that allow proper state action for the

necessary work of government but they disallow all improper state demands.

The wisdom and prudence needed in the application of these limits will inevitably fashion other limits on the state than those found in our New Testament list. For example: A well ordered society requires the limits of sound judicial procedure

even though such limits are not found among those outlined above. While additional restrictions on state action ought to concern the Christian, he should always place in preferred priority and prime interest the four limits described in these paragraphs. This is the duty of a subject of the kingdom of God.
END

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AT YOUR SERVICE

The General Theological Seminary Library, 53 Mount Vernon St., Boston, Mass. 02108, lends books and periodicals by mail to all parts of the United States. Four books per request may be borrowed as available and may be kept for one month. Service is free and postage is paid both ways by the library. Over 60,000 books and periodicals on theology and related subjects are available. A quarterly bulletin lists new books.

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The Department of Continuing Education, Union Theological Seminary (Presbyterian U.S.), Richmond, Va. 23227, offers a Directed Study Program by correspondence for ministers. A study guide for each course is made available free, and books recommended by the guide are mailed one at a time, postage paid, to the minister. No written work is submitted and no academic credit is involved. Some of the sixty-six courses offered are: "Christian Education Principles," "The Dead Sea Scrolls," "Early Christian Creeds," "Great Biblical Preachers," "The History of Worship," "John Calvin: His Life and Work," "Preaching from the Parables," and the like. Write for a complete list.

Also the Union Seminary Library, 3401 Brook Road, Richmond, Va., 23227, offers to lend library books without charge. Write to the library for complete information.

. . .

International Publications Service, 18 E. 33rd St., New York, N.Y. 10016, is the sales representative and distributor for a number of overseas publishers who have books in the field of international relations. A 1964 catalog may be secured upon request.

. . .

The American Bible Society, 450 Park Ave., New York, N.Y. 10022 has published a new *New Testament with Pictures* (RSV). Write for sample.

A Religious Art Exhibit

By Thomas W. Klewin

CHRISTIAN art can be a valuable tool in communicating the gospel to military congregations. Yet it is one of the most neglected parts of the chapel program. Too often we chaplains limit ourselves to only the most modern means of audio-visuals, and completely ignore the age-old communicative processes of the church. Today whenever we speak in terms of visual aids, we automatically think of the flip-chart, strip films, slides, and the modern picture.

But the church was engaged in the business of illustrating the gospel long before projectors and sound recorders were ever invented. Since the church was founded, it has used Christian symbolism and art to reach men through the medium of the eye. Both can be as effective today as they were in the days when they comprised the church's total program of visual aids.

Religious art, in particular, has often been overlooked, because we

have failed to relate good Christian art with the twentieth century. Too often we think only in terms of the great masters of past centuries and a few modern popular pieces such as Sallman's *Head of Christ*. Most often we have come to associate religious art with the reproductions of the masters which can be purchased at almost any religious book store or publishing house.

In effect, we have relinquished the world of contemporary art to the secular painter. Strangely, we will accept modern chapel architecture such as the Air Force Academy and yet fail to look for the same in the world of painting, sculpturing, etching, and pastels.

Surprisingly, the modern artist has not abandoned Christian art. Many artists have works of this kind tucked away in their studios, waiting only for an invitation to exhibit the evidences of their faith.

It is possible to hold a religious art exhibit without too much difficulty. It is even possible to break



Group of artists who participated in the Japanese Art Show at Tachikawa AFB, Japan. Second from left, Francois Nabayama, etching artist; fourth from left, Kimiko Koseki, famous for her Japanese Madonnas and child scrolls; fifth from left, Tado Tanaba, chief teacher at the Mushashino School of Fine Arts. Fourth from right, Juro Furuta, who studied for the ministry at Drew Theological Seminary, Madison, N.J. The two Catholic priests are Father Carpentier on the left and Father Pettit on right. Both of them have held one-man shows.

it into two distinct categories. The first is to make it a completely professional show by inviting Christian artists to participate.

An example of this was the historic art show held at Tachikawa AFB, Japan, in the spring of 1963. It was the first purely Christian art exhibit ever shown in Japan. Seventeen of Tokyo's finest artists participated. Among them was a man listed in Japan's *Who's Who* as one of that nation's finest painters. Another had a number of his etchings in an exhibit touring twenty of the leading cities of the world.

Each artist approached gladly consented to participate because it

was specifically a Christian art show. They felt a Christian audience could understand and appreciate their attempts to convey Christian truths by means of brush and canvas.

And how did Tachikawa become the first to ever attempt such an exhibit? Simply because someone took the time to find and approach these Christian men. The artists' grapevine gave valuable assistance and a number of highly qualified artists had to be turned away because of inadequate facilities.

The total attendance at the four-day showing came to well over nine hundred people. Each one saw the

truths the artists portrayed, and left a little richer for having shared in that experience.

A second type of exhibit can be held with only local talent participating. Every base has art classes and those who paint for a hobby. Many of these people hesitate to try religious art unless they are encouraged to venture into this field. An annual Christian art show is a wonderful way to encourage members of the base to work in art.

An art show was presented at Loring AFB, Maine, during the Christmas season of 1963. Most of

the base personnel who participated confessed they would not ever have done any religious work without some encouragement from the chaplains. After participating, they expressed delight at what had been done. Religious art gave them an opportunity to put their own feelings and faith on canvas. For most it was a rewarding experience.

A religious art exhibit is a relatively simple program to inaugurate on any base once it has been determined a show of this kind can lend religious significance to the total chapel program. END

AT YOUR SERVICE

Saint Clement's Church in Manhattan near the Broadway theater district has organized The Saint Clement's Film Association. Address: 423 W. 46th St., New York, N.Y. 10036. The purpose is to provide assistance in selecting and booking of films which may be used for discussion of religion. The films are commercially produced (*On the Waterfront*, for example), but the Film Association provides a discussion guide. To belong to the Association the subscriber pays an annual fee of \$10.00. For more information write directly to the Association.

. . .

The Green Sheet, 522 Fifth Ave., New York, N.Y. 10036, a publication of Film Estimate Board of National Organizations, has for many years been furnishing the public with information on current motion pictures. Now this service is expanding to include daily newspapers, motion picture theaters, public libraries, and other selected media. The service is free.

. . .

The United Church Bookstores, 1505 Race St., Philadelphia, Pa., 19102, has an extensive library of sound filmstrips on the Bible, Brotherhood, Christ, Christian Living and the like. Write for complete catalog, which also gives prices.



PREACHING CLINIC

JAMES T.
CLELAND

A File of Illustrations

JUST as there are primers which start the water flowing from the old sermonic pump, so there are primers which occasion these bi-monthly articles. Here is one from Brazil:

Dear Dr. Cleland:

I am now serving my first church since graduation, and I am trying to establish a workable system for filing sermon illustrations. . . .

I am particularly interested in how you list, file, etc., materials so that they are at your finger tips when you desire to use them.

Any advice which you can offer would be most appreciated.

Sincerely,
S/R. B.
Pastor

Since R. B. is primarily interested in filing, let us concentrate on this

aspect of the importance and ramified matter of illustration.

There are those of you in the chaplaincy whose filing is entirely done by memory. You remember what you read and hear and see; you store it mentally under headings; you recapture it surely when the need arises. You make me jealous. I covet such a neighbor's power of recollection. But what about the rest of us who are not blessed with photographic memories, card-index minds, and an uncanny power of recall! We are more like the man who was asked if he filed his nails, and replied: "No, I just cut them and throw them away." Most of us, for lack of a system, "throw away" innumerable potential illustrations.

Sometime ago I was filling out yet another questionnaire. When I came

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

to the item "Hobby," I wrote "None." My wife challenged the answer: "That is not true. You collect people and stories." As happens too often, she was right. I have the most varied group of acquaintances: waiters; admirals; nurses; soldiers; lawyers; chaplains; doctors (many doctors); and some civilian clergymen. Moreover, I revel in stories. I can go on the strength of a good story, especially a humorous one, for days. But, *nota bene*; a story *per se* is not an illustration. You have heard of the minister who commented: "I have three dandy illustrations and I'm looking for a text." That is not necessarily a true statement. He may have had only three dandy stories. Before one has an *illustration*, he must have a text, or a proposition, or a sub-proposition, as a sermonic key word. A story becomes an illustration when it throws light upon something already defined or discussed or expounded, but which still requires further clarification. The Latin verb *illustrare* means "to light up," "to illumine," "to make clear." A prerequisite to an illustration is something which is yet in need of illumination.

Therefore, the primary item in constructing a filing system of illustrations is a supply of key words—theological, ethical, psychological, cultural—under which the stories may be classified as illustrations. A. W. Blackwood in an appendix to *Planning a Year's Pulpit Work* offers a collection of such words which

are useful as a basic vocabulary. Each of us, because of his interests and emphases and training and milieu, will add others. As time goes by, we shall discover that some headings are ready to be subdivided. At this very moment, my own bulging folder on "Roman Catholicism" is crying for additional folders: "Vatican II"; "Pope John XXIII"; "Authority"; "Bible and Tradition." Each subtopic is worthy to stand alone. But do you see what this means? Cross-referencing. Certainly the primary card will have to carry notations referring to the derived headings. That takes time, and effort, and a capacity for distinguishing what is primary from what is secondary. Ugh! Enlist the help of a sympathetic librarian who can give you guidance. But there is worse trouble than that awaiting the filer of illustrations. What are we going to do with the story which sheds light on more than one sermonic idea; faith and courage; confidence and quietness; idolatry and immorality; grace and works? List it under each and all headings, and cross-reference them all. Ugh, again.

Two separate, but adjacent, steel files store my illustrations; the one contains 12x9 folders; the other houses 8x5 cards, ruled on the one side and plain on the other. The headings are duplicated in each file. Into the folders go newspaper clippings, other people's sermons, mimeographed sheets, articles from magazines. On to the cards go quotations from books and journals and

people. If I own the books, then only the title, the author and the page reference are recorded. If I have borrowed the books, then the whole needed quotation has to be typed or written. I formerly used 6x4 cards, but they proved to be too tiny. That is why I now employ the larger size. These files are not quarries. They are storehouses of dressed stone ready to be fitted into the structured sermon—provided one knows the proposition of the sermon.

Beware of books of illustration. They have their place, but it is not next to the Holy Bible. And beware of the recurring temptation of the most recent issue of *The Reader's Digest*. On three consecutive evenings at the Chicago Sunday Evening Club, the same illustration—an excellent one—from a current periodical, was used by three different preachers. A member of the congregation who heard all three said that the successive reactions could be described as: awe, surprise; amusement. If we must make use of such sources—and we should—then quote from issues of ten years ago. They are still fresh, if not new-laid. The best illustrations we can use are those we discover

for ourselves. Therefore, cultivate a homiletical eye and ear and nose. I'm not so sure about a homiletical mouth.

A file of illustrations is a very present help in time of sermonic preparation. If you do not have a secretary or a chaplain's assistant to type your discoveries on cards, then have your wife work with you, for you, on the transcribing. It will make of her a helpmeet and a co-partner. When you use an illustration, note on the card the number and/or title of the sermon and the date preached. This may prevent unconscious repetition, vain or otherwise.

Finally, brethren. Some years ago I stood astonished in the library of a country minister. It was a first-rate collection of books; classical and contemporary; theological and secular. It was shelved by subject matter rather than by color or size. I complimented him. Then he bowed me over: "I chose each volume with care. I just wish I had time to read them." You can guess what my last word is to you. Do not so exhaust yourself in setting up a filing system that you have neither time nor energy to make use of it. *Verb. sap.*

END

QUOTES

It is safer to put your money in trust than to put your trust in money.
—F. G. Kernan. . . . You never know how many friends you have until they need you.—Jack Herbert. . . . What makes it later than you think is daylight saving time.—Walt Streightiff.

Mission to Merchant Seamen

By Ralph Hanneman

Some interesting facts about the Seamen's Church Institute of New York and the Port Newark Station

THE Seamen's Church Institute of New York is the world's largest shore center for merchant seamen of all nations, races, and creeds. Its thirteen-story headquarters is located at 25 South Street (near South Ferry) overlooking New York Harbor.

The Institute also operates a station and athletic field in Port Newark, New Jersey, which is part of the Port of New York. The first building and soccer field were opened in 1960, and another much larger unit is soon to be constructed. (Completion date: Fall, 1964.)

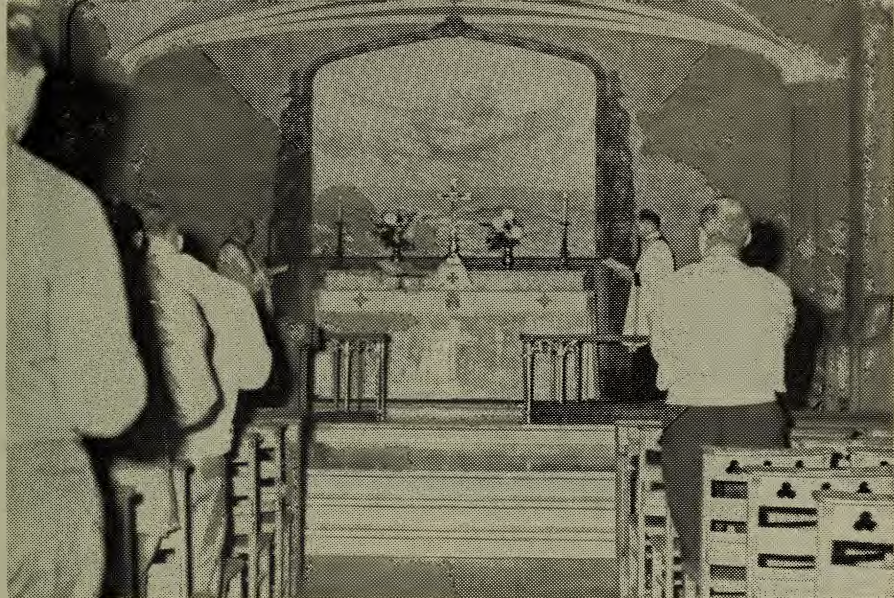
Established in 1834 by the Protestant Episcopal Church, the Institute is a non-sectarian operation, serving men of all nations according to their individual needs. A tribute to the service the Institute has performed during the past hundred and thirty years is its growth

from a floating chapel in 1844 to the thirteen-story building at 25 South Street, known to merchant seamen the world around.

Sixty per cent of the Institute's financial support comes from merchant seamen themselves, through their purchase of lodgings, meals and other services. About one-third of its annual budget is met through endowment income and the gifts of individuals, church groups, and foundations. These contributions help provide the personal services and facilities which make 25 South Street a complete and friendly neighborhood for men of the seven seas.

Port Newark

In one year nearly 2,000 ships with 75,400 seamen aboard put in at Port Newark. These men, representing nearly every maritime nation



Worship service in the chapel at Seamen's Church Institute, New York City.

in the world, had only a limited amount of time ashore and an unlimited amount of things they wanted to do.

To meet this situation the Seamen's Church Institute of New York decided to branch out and open a Port Newark substation and sports field. Here in the middle of a bustling port area the Institute is providing an oasis where a merchant seaman can lounge, read or write, seek the advice of a chaplain, or participate in a soccer match.

Chaplaincy

Institute chaplains serve the spiritual needs of seamen, conducting services at the Institute's Chapel of Our Saviour and, also, at the

U.S. Public Health Hospital at Staten Island Hospital, which treats many of the seafaring profession's sick and injured. In addition, the Institute's chaplains provide a broad counseling service available to all seamen at all times when personal problems arise.

Hotel Services

Private rooms at the Institute's headquarters at 25 South Street can accommodate 759 seamen nightly. About a quarter-million lodgings are booked by seamen each year. In the dining room and cafeteria nearly a million reasonably priced meals are served each year. Other hotel facilities include laundry, tailor, and barber shops. Newspapers, maga-



One of the floating chapels used during the 1840's in the City of New York
 "to provide chaplains to act as port missionaries" to seamen.

zines, tobacco, confections, and miscellaneous personal items are available in the main lobby. In the basement, a large baggage checkroom provides an inexpensive place for seamen to store their belongings while they are away at sea or home for a visit.

Post Office

A United States Government post office within the building does a first-class mailing business equivalent to that of a city of 30,000 people, annually handling over a half-million pieces of mail for seamen in ways designed especially to meet their particular needs. Twenty-five South Street is the permanent mailing address for thousands of seamen.

Recreational Facilities

The Institute maintains a social program for active American and foreign seamen. An International Seamen's Club opened in 1958 provides a colorful setting for regularly scheduled social events which include dancing and entertainment.

The large game room on the third floor offers chess, checkers, cards, snooker, pool, billiards, hand shuffleboard, and other games. Televised boxing, baseball, and other programs are watched by many seamen.

Free movies, all current features, are shown four times a week, with a different film each night.

Conrad Library, named for the famous seaman-author Joseph Conrad, has one of the best available

collections of technical marine literature, together with a wide range of books and magazines of general interest. The library also assembles donated books into varied bundles which are put aboard merchant ships in the harbor by the Institute Ship Visitors.

A number of adult education courses are made available to seamen including language arts, speech correction, international relations, and investments. Opera, drama, and symphony groups regularly perform in the auditorium.

Ship Visiting

The Institute is represented on board ships arriving in the Port by two types of service: *Ship Ser-*

vice. Representatives from the Institute go aboard ships at the pay-off and safeguard seamen's earnings through the sale of traveler's checks and the establishment of bank accounts. Representatives also distribute New York guide maps, magazines, and books from the Conrad Library. *International Ship Visiting.* Representatives of the Institute visit ships of all nations in the Port to extend invitations to crewmen to visit 25 South Street or use the Port Newark Station facilities. They also distribute foreign language newspapers and magazines, take the men on tours of New York—in general, they make newcomers to our shores feel welcome. Seminararians are assigned to this program during sum-

This thirteen-story building at 25 South Street, New York City, was built in 1913 and added to in 1925. It is the largest shore home in the world for active merchant seamen, with as many as 5,000 visiting in a day.





A United States government post office does a first-class mailing business equivalent to that of a city of 30,000 people.

mer months as part of their training.

Merchant Marine School

At the Institute's Merchant Marine School, located on the top floor of the building, seamen may take a full range of courses in seamanship from A.B. to Master's, from wiper to chief engineer. Students may set their own pace and should they run into trouble the instructors willingly tutor them.

Women's Council

The Women's Council of the Seamen's Church Institute coordinates the efforts of 1,500 women throughout the United States who knit garments to be placed in more than 8,500 Christmas boxes. These packages are placed aboard ships which will be on the high seas on Christmas Day, and are distributed to seamen in hospitals or at the Institute. The Women's Council raises funds for the wool and other items which go into making up the gifts. They

also wrap them. These women also serve as hostesses at special parties and assist in a variety of informal activities at the Institute.

Alcoholics Assistance Bureau

The first established among the seamen's agencies to tackle the problem of alcoholism, the Bureau has instituted an effective program of individual and group therapy. Alcoholics receive not only counsel, but medical care and material aid when the need warrants. The Bureau is staffed by men with a thorough knowledge of alcoholism and the unique situation of the seafarer, and it carries on its work in cooperation with Alcoholics Anonymous and the alcoholic rehabilitation facilities of the City of New York.

Missing Seamen Bureau

A seaman's work takes him to every port in the world, and sometimes he loses contact with his hometown, his friends, and relatives. Often mail will follow a seaman for months before catching up with him, if it catches him at all. The seaman is "lost" and sometimes circumstances at home make it imperative that he be found. The Institute's Missing Seamen Bureau is equipped to aid in the search. It posts bulletins all over the world and has a "grapevine" source of information second to none. Approximately 13,000 seamen have been located since the Bureau was organized in 1920.

Credit Bureau

The lack of permanent shore contacts makes it difficult for seamen to establish a credit rating as readily as the average landsman. For this reason, the Institute maintains a special credit bureau from which seamen can obtain interest-free loans. The seaman's own word has established a good collateral at the Institute's Credit Bureau, where over 2,000 men obtain loans annually.

Employment Bureau

The crews of most all ships today are secured through the union hiring halls, so the Institute's Employment Bureau specializes in finding temporary employment ashore for seamen who are having difficulty getting a ship. This employment will

last anywhere from a few months to a few days. The Institute's Employment Bureau charges no fees.

Clinics

Medical and dental clinics are available to seamen at the Institute. Guests of the Institute are charged only to cover medication and supplies. Other seamen pay a service charge of 50 cents.

Historical Background

The Seamen's Church Institute of New York was founded in 1834 as the Young Men's Auxiliary Missionary and Education Society and was incorporated in 1844 as the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York. Its stated

Merchant Marine School, located on the top floor of the building, provides a full range of courses in seamanship, with special tutoring if necessary.



purpose was to "build a floating or other churches and to provide chaplains to act as port missionaries."

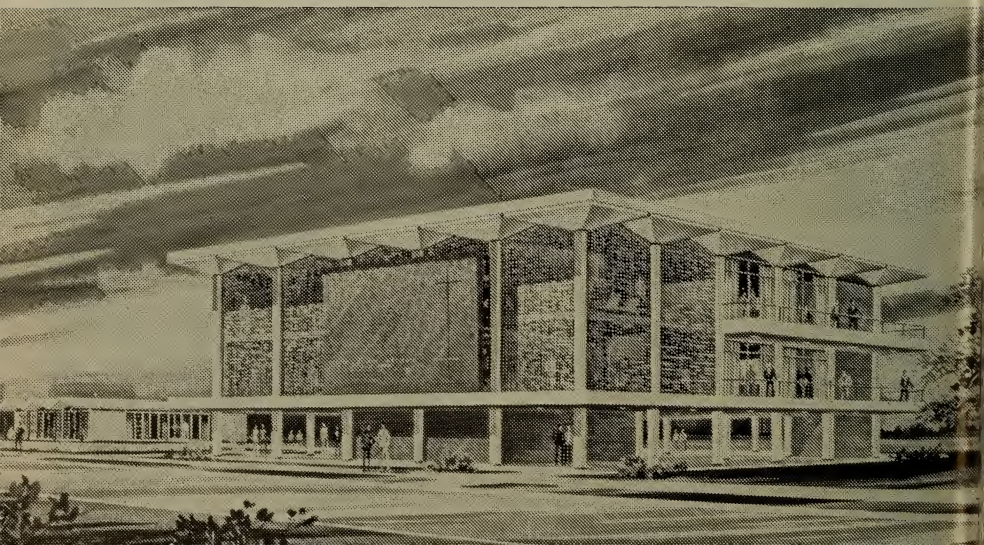
In accordance with these aims, a floating chapel, the Church of Our Saviour, was built in 1844 and moored at the Pike Street Dock, East River. Two years later a second floating chapel, the Church of the Holy Comforter, was moored at Day Street, North River. In effect, the Society brought the church to the seamen. The floating churches were moved from place to place by tugboats.

During this period, crimping, and shanghaiing were prevalent, and seamen were fair game for the

thieves and unscrupulous boarding house operators of the waterfront. Recognizing the need to combat these conditions, the Society amended its charter in 1854 to include "the lodging and entertainment of seamen and boatmen in the Port of New York for the purpose of caring for their moral, spiritual, mental and bodily welfare." The first mission was opened in 1856 on Coenties Slip where canal boats and harbor craft docked. Later, the East Side Mission House at 34 Pike Street housed deep-water seamen, and 341 West Street on the North River performed the same services for the crews of coastside shipping.

A third floating chapel, another

Architect's sketch of modern, three-story building to be constructed at the corner of Calcutta and Export Streets, Newark, N.J., as an addition to Port Newark Center of the Seamen's Church Institute of New York. Scheduled for completion in the fall of 1964, building will include lounges, chapel, recreational, hi-fi, and television centers, library, offices for chaplain and director, as well as custodian's apartment and guest room. Center will serve an estimated 500 American and foreign seamen in a day.



Church of Our Saviour, replaced the first two in 1868 at the foot of Pike and South Streets. The first brick church was built in 1888 with funds provided by the legacy of William H. Vanderbilt. The new Church of the Holy Comforter incorporated recreation and residence halls and remained in use until 1913.

The steadily increasing number of ships docking in Brooklyn created a need for extended facilities in that borough, and a mission at 22 First Avenue was established in 1905. The Society shortened its charter name to Seamen's Church Institute of New York in 1906, and in 1907 converted several Brooklyn buildings into the Breakwater Hotel for Seamen at 19 Atlantic Avenue. It was one of the largest seamen's homes then in existence.

Changing waterfront conditions and vastly improved local transportation made centralization advisable, and in 1912 the present building site was chosen. One year later the thirteen-story building at 25 South Street was opened under the joint leadership of Mr. Edmund L. Baylies, President, and the Reverend Archibald R. Mansfield, D.D., Superintendent.

The Institute, already a port landmark, assumed its present form in 1925, when an addition to the building made the Seamen's Church Institute of New York the largest shore home in the world for active merchant seamen, with as many as 5,000 men crossing its threshold in a single day. The words of "New

York" are an important part of the corporate title, distinguishing this institute from Seamen's Church Institutes located in other seaports, and managed and financed by other local groups. So the Board has felt it important to keep "New York."

The Reverend John M. Mulligan is Director of the Seamen's Church Institute of New York. A native of Yonkers, New York, Mr. Mulligan attended St. Stephen's College of Columbia University and received his B.A. in 1932. He received his S.T.B. from the Episcopal Theological School, Cambridge, Mass., in 1936.

After ordination he served simultaneously as chaplain and master at the Salisbury School and master of Bible at the Hotchkiss School in Connecticut. In 1942 he added to his duties that of priest-in-charge of Trinity Church, Lime Rock, Connecticut. He was called to the rectorship of All Angels Protestant Episcopal Church in Manhattan in 1947 where he served until his election as Director of the Institute in 1961.

In addition to his duties as Director of the Institute, Mr. Mulligan is a Trustee and chairman of the Executive Committee of Saint Luke's Home, a member of the Board of Trustees of the New York Protestant Episcopal Public School, and since 1951 has been a clerical Vice President of the Board of Managers of the Seamen's Church Institute of New York.

END

Bishop Brent— Adventurer on Uncharted Seas

By Frederick Ward Kates



Last Photograph
of

Bishop Charles Henry Brent
1862-1929
Chief of Chaplains, A.E.F., 1917-19

IF history is, as Thomas Carlyle would claim, the biography of great men, then the history of the reign of God on earth in the twentieth century can be traced clearly in the lives of a gallant company of Christian disciples which would certainly include the names of Mercier of Belgium, Temple of England, Azariah in India, Bergrav in Norway, Schweitzer in Africa, Söderblom in Sweden, Bonhoeffer in Germany. And not least in any such list of servants of the universal church would stand the name of Charles Henry Brent, Chief of Chaplains, American Expeditionary Force in France, 1917-1919.

At first a shy, diffident Episcopal priest quietly exercising his minis-

try in a parish in the South End of Boston, Massachusetts, and then suddenly chosen by his church in 1901 at the age of thirty-nine to initiate its missionary enterprise in the Philippine Islands, Charles Henry Brent developed during the subsequent years into one of the most intrepid and magnificent ambassadors of Christ the world has known in recent years. When he died thirty-five years ago, on March 27, 1929, in Lausanne, Switzerland, the Christian world mourned the passing of a man who had grown in his lifetime into one of contemporary Christendom's foremost leaders and spokesmen, prophets and saints.

The world first knew of Charles Henry Brent as a missionary of

The CHAPLAIN

There are two types of successful men. One type undertakes only such tasks as can be completed triumphantly within a definite time. These men announce their reasonable goal, and, then in their own lifetime, attain it. Brent was of the higher type, which dared to gaze far beyond the limits of one man's life or of the immediate century or age. An adventurer he was on uncharted seas.

—Charles Lewis Slattery, Bishop of Massachusetts (1927-30)

apostolic zeal and stature laboring in the remote Philippines. It is extremely doubtful whether he himself was ever aware of his surpassing importance as a missionary leader. The Episcopal Church's solid and splendid work in the Philippines today continues to build on the sure foundations he laid. He introduced into the conduct of missions policies of strategy and practices of tactics which nowadays are accepted as standard procedure. It was his experience and career as a missionary in a foreign land among primitive peoples that equipped him for and led him inescapably into an ever-widening involvement in international affairs.

From the mountains of Luzon to the battlefields of Europe he moved in 1917 to serve as Senior Headquarters Chaplain of the A.E.F. under General John J. Pershing, whom he had confirmed in 1910 in Manila. In this capacity he was the equivalent of Chief of Chaplains of the American troops in Europe, directing 1,300 chaplains and coordinating the activities of religious and social agencies dealing with the

spiritual and moral problems of the men in uniform. Time and again he was employed as a goodwill ambassador, smoothing-out friction between organizations engaged in war work, or on a high diplomatic errand ironing out friction between the allied nations. He was a constant and constructive interpreter between the United States and Great Britain. The present structure of the United States Army Chaplaincy owes much to his recommendations based on his own wartime experience. For his wartime service he received military decorations from Belgium, France, and Great Britain, and he wore with humble pride in the lapel of his suit-jacket all the years after the war the insignia indicating his award of the Distinguished Service Medal of the United States of America.

To Bishop Brent, the war was an unmitigated disaster, a total tragedy, and the beginning of the sorrows of which we, two generations later, have not yet seen the end. He viewed the war as "a contradiction of the rights and sanctity of human life." He remarked in a letter dated September 18, 1914, "It appears to

me the declaration of the failure of civilization." To him the war-years were a soul-searing experience. "The war cut him to the heart," reported an Australian bishop friend, Gilbert White of New South Wales. If he went into the war a priest and a patriot, he came out of it a statesman, a prophet, and a seer. He wrote in his diary July 28, 1918: "The horrors of war and its savagery increase. God grant that we may in the end declare to all ages the futility of force as an agent of God's Kingdom." Deeply baptized in suffering, shocked and sickened by the brutality and carnage, the waste and moral evil of war, more international than ever before in his outlook and influence, he now added one more cause to those he served—the cause of permanent peace, of peace among the nations brought about by means of peace and unity among the churches.

Though he had been elected fourth Bishop of Western New York on October 2, 1917, it was not until his wartime duties were completed that he began on February 6, 1919, his work as diocesan of the area now comprising the dioceses of Western New York and Rochester. With him came new life into the diocese and through him it shared in the great causes with which his name was identified, and of which he was in many instances the spear-head.

Bishop Brent's passionate dedication to the cause of an organically reunited Christendom dates from

1910, when, while attending an international missionary conference in Edinburgh, he noted in his diary under date of October 5: "At the morning Eucharist there came vividly before me the possibility of a world conference on Faith and Order." His wartime experience only intensified his convictions regarding the urgent and imperious necessity of welding into one the splintered Body of Christ, "not at all costs, but at all risks," if the Christian church was to bear any significant and decisive witness in the modern world. The First World Conference on Faith and Order, convened in Lausanne, Switzerland, August 3-21, 1927, over which he presided as president and guiding genius, marked the culmination of his endeavors as the apostle of church unity in our time.

Poignantly aware of "how much that is new is beginning," Bishop Brent became in the postwar years a prophet of the new era, and increasingly during his latter years do we find him speaking forth, not only as a world citizen, Christian statesman and ecumenically minded churchman, but as a clarion-voiced, clear-eyed, and confident prophet of the new world, a world under the sovereignty of God.

The burden of his message and its constant refrain was unity and peace coupled with a reiterated challenge to men and nations to rise level to the heroic needs of the present hour. The commonwealth of mankind was his concern. "The

commonwealth of mankind is the only thing that is sufficient," he wrote in his 1918 Notebook, "the only thing that will satisfy, church and nations alike. Realization being distant makes no difference in our disposition. We are not working for the moment but for the whole stretch of time and for timelessness." On another page: "Our outlook on mankind, not only from a church but also from a human standpoint, must be catholic. The lesser loyalties must always find expression in the major loyalties—the national or local church in terms of the universal, the nation in terms of the world of men." The realm of God upon earth he viewed as all peoples living together in harmony and peace, united one to another and each and all to God, the common Father, in the church of Christ. "It

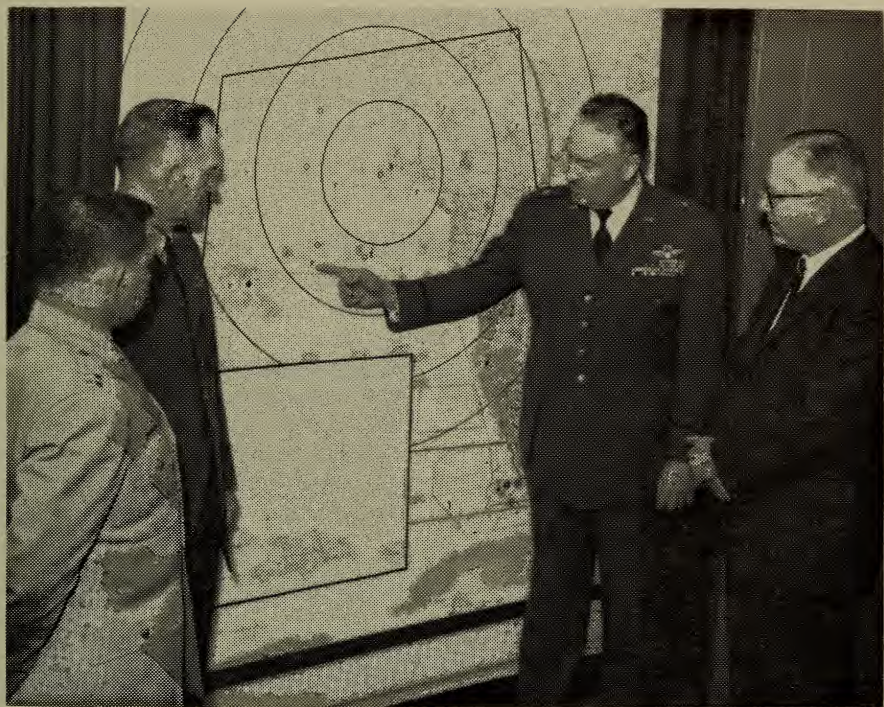
is our creative responsibility to shape the world and make it according to a pattern given us by God," he declared; and this pattern is that of a world at peace, for "war, or organized destruction, is the negation of society; unity, or organized construction, is fulfilment."

His last great sermon, delivered in Canterbury Cathedral on November 25, 1928, four months before his death, is filled with the luster of his glorious idealism. It was both as a statesman of the world and as a Christian mystic that he made his confession: "I am not ashamed to bare my soul to you. I glory in the fact that an incomparable vision holds me in its gracious thrall. It is not so much that I possess it as that it possesses me. My vision is of a world in the here and now at peace and unity with itself."

PRINCIPAL DATES IN BISHOP BRENT'S LIFE

- 1862 Born April 9 in Newcastle, Ontario, Canada, son of the Rev. Canon Henry Brent and Frances Sophia (Cummings) Brent.
- 1880-1882 Student, Trinity College School, Port Hope, Ontario.
- 1884 Bachelor of Arts with honors in classics, Trinity College, University of Toronto.
- 1884-1886 Member of faculty, Trinity College School.
- 1886 March 21 ordained deacon by Bishop Sweatman of Toronto.
- 1886-1887 Curate and organist, St. John's Church, Buffalo, N.Y.
- 1887 Elevated to priesthood by Bishop Sweatman in Toronto.
- 1887-1888 On staff of St. Paul's Church (now Cathedral), Buffalo, N.Y., in charge of St. Andrew's Mission.
- 1888-1891 With Cowley Fathers (Society of St. John the Evangelist) in Boston, Massachusetts, and priest-in-charge, St. Augustine's Mission for Negroes.
- 1889 Master of Arts, Trinity College, University of Toronto.

- 1891 Became United States citizen; in November made first ocean voyage—to England.
- 1891-1901 Associate Rector (Rector, last two months) of St. Stephen's Church, Boston, Massachusetts.
- 1899 First book published—*With God in the World*.
- 1901 October 11 elected first Missionary Bishop of the Philippines; accepted election November 15; consecrated December 19.
- 1901-1918 Philippine episcopate.
- 1902 Sailed for Philippines in May via Rome, Suez.
- 1903-1904 Member of committee appointed by Philippine Government for investigation of opium problem in Orient.
- 1904 Paddock Lecturer, General Theological Seminary, New York City.
- 1907 Wm. Belden Noble Lecturer, Harvard University.
- 1909 Chief Commissioner for United States and President of First International Opium Conference at Shanghai.
- 1910 Attended Edinburgh, Scotland, International Missionary Conference, where he conceived idea of a World Conference on Faith & Order.
- 1911 President, Second International Opium Conference, The Hague.
- 1917-1919 Senior Headquarters Chaplain, American Expeditionary Force.
- 1917 Elected fourth Bishop of Western New York—October 2.
- 1918 Became Diocesan Bishop January 19.
- 1919 On February 6 began diocesan duties.
- 1920 Chairman of meeting at Geneva, Switzerland, to plan World Conference on Faith & Order.
- 1921 Delivered Duff Lectures at Edinburgh, Glasgow, and Aberdeen Universities.
- 1923 U.S.A. Representative on Advisory Committee on Narcotics of The League of Nations.
- 1924 U.S.A. Representative at International Opium Conference, Geneva, Switzerland.
- 1925 Delegate to Universal Christian Conference on Life and Work, Stockholm, Sweden.
- 1926-1929 Bishop in charge of the American Episcopal Churches in Europe.
- 1927 President, First World Conference on Faith & Order, Lausanne, Switzerland, August 3-21.
- 1928 To London, November 3, for Canterbury functions attendant upon retirement of Archbishop Davidson and enthronement of Dr. Lang as Archbishop of Canterbury.
- 1929 Died, March 27, in Lausanne, Switzerland, where buried in Bois de Vaux Cemetery. The end of a busy, useful, and devoted life.



VISIT TO SMALL SITES

To gain more information about the religious ministry to small sites in the military, Dr. Lawrence P. Fitzgerald, Editor of *THE LINK*, made the rounds with Chaplain, Capt, Lewis H. Evans, Assistant Chaplain for the Montgomery, Alabama, Air Defense Sector, during his weekly visits. Shown above (left to right) at a briefing are Chaplain Evans, Colonel C. D. Sonnkalb, Deputy Commander for MOADS, Brigadier General H. S. Judy, Commander, 32nd NOARD/CONAD Region, and Dr. Fitzgerald.

The two sites visited were the 657 Air Defense Command at Houma, La., Lt Col Julius Smith, Commander and the 693 Radar Station (SAGE) at Dauphin Island, Ala., Lieutenant Colonel J. O. Netherland, Commander.

QUOTES

In modern homes today, there seems to be a switch for everything except children. . . . For years women have been faced with a form surplus problem. . . . Some folks are waiting to be discovered; others are afraid they will be.—All by Jack Herbert.

Drug Store Mysticism

By Lon Woodrum

A session in Cosmic Junction

Saint Francis of Assisi: Some earthlings are saying that we old mystics wasted time praying, meditating, and fasting. Down there now they have hallucinogen. Instant mysticism.

Brother Lawrence: You refer to the use of mescaline and psilocybin?

Joan of Arc: To say nothing of the compound diethylamide tartrate of lysergic acid. LSD-25, that is.

Francis: Aldous Huxley relates in his book, *The Doors of Perception*, how he took mescaline and experienced heavenly vision. The book impressed a number of people.

Lawrence: Doctor Leary of Harvard impressed folk with his International Federation of Internal Freedom—the If-Ifers! He reported that three out of four users of LSD and psilocybin had acute mystical reactions.

Joan: I hear, however, that some of the drug-users had a far different experience than Huxley's. They found themselves tormented in hell rather than consoled in heaven. One person said it was like watching your children being chopped up by monsters while you stood helplessly by—only a thousand times worse than that!

Lawrence: One woman became an angel, a silkworm, a cobra and flashes of lightning!

Francis: A fellow says he found himself in a vast black void and God was using him for a doormat and he gave vent to lusty rejoicings. He said his tongue kept saying that God was on the scene, yet he didn't believe it; then fierce, blinding light was all over the place, and he knew that he knew, but what he knew he couldn't really say.

Lawrence: A certain movie star lover took the drug and announced that for the first time he could love a woman because now he understood her.

Joan: Then there was the man who took LSD and contemplated a rose, and began to understand the rose.

Lawrence: Understand it? What did he find out—that a rose is a rose is a rose?

Joan: He didn't say what he found out, so far as I know. But he said the experience caused him to understand the incident of Moses before the burning bush. I haven't heard what he really found out about that, either.

Francis: But observe the vague theology of these sudden mystics! God turns out to be some sort of a Oneness in All-One, or Somebody.

Lawrence: That was an interesting affair they had at Boston University that Good Friday. Twenty drug-takers gathered together, with such props as a dimly lit chapel, soft organ music and a twenty-minute sermon. Then they hit the LSD, and other stuff. LSD seemed the most effective. All but one who took it reported a definite religious experience. One wanted to run and hide, another wanted to preach; a third went about crying, "Peace! Peace!" The latter reported he was communicating something, but something you couldn't really communicate.

Joan: How frustrating!

Francis: Theologians are examining hallucinogen. They're divided over the drug's worth from a spiritual standpoint.

Lawrence: Theologians can divide over most anything.

Francis: Some say the drug may be helpful; others that the experience produced is not the bona fide experience of the old mystics—such as came through long meditations, prayer, and fasting. Still others maintain that the drug-users are so wrapped up in "inner liberty" that they are just self-centered fanatics. One expert thinks that the drug produces a chemical reaction in individuals which famous mystics may have possessed—naturally, without drugs.

Lawrence: Wouldn't it be something, after what we went through, to discover that we were all natural creators of LSD-25?

Joan: I note that the Apostle Paul didn't mention psilocybin in connection with his being caught up into the third heaven.

Francis: One thing I feel about this thing: the people in the twentieth century are prone to shortcuts. "Instant" is a big word with them. So, perhaps they would want a shortcut to God.

Joan: Quite possible.

Francis: They're awfully busy on earth these days. They haven't time to do things the old way. Mysticism, as we knew it, required quiet, time, and a childlike faith. They haven't any of these things! Tomorrow is always coming too soon for them.

Lawrence: And see how they are plagued by noise! See how disillusioned they are! And how they rationalize!

Joan: They have been immunized to soul-surrender. They have lost the art of prayer. The great spiritual road is lost in a jungle of automation.

Lawrence: The still small Voice cannot be easily heard in their

thunderous world. So they rely on LSD to get them through to God.

Francis: Even as they rely on drugs to make them well, no matter how they abuse their bodies and their minds.

Lawrence: Their mystical binge will, of course, terminate in a big headache. Drugs have a way of backfiring, whatever pleasant vision they produce.

Joan: And they may run out of the stuff!

Lawrence: Imagine depending on drugs to contact God, anyhow! If that had been God's way he would have mentioned it somewhere in His Word.

Francis: Jesus would have included in His Beatitudes, "Blessed are the users of LSD, for they shall see the Lord."

Lawrence: The old road to the mystical experience is best. It may take longer; but it's safer.

Joan: Amen!

Francis: And amen!

END

BITS OF NEWS

The founding of International Christian University in Japan will be commemorated again this year in special services by Protestant churches in the United States, as well as in chapels on Armed Forces bases at home and abroad. ICU Sunday is June 14, the nearest Sunday to the actual founding date, June 15, 1949.

Information on this Sunday may be secured by writing Japan International Christian University Foundation, Room 1220, 475 Riverside Drive, New York, N.Y. 10027.

Bishop Raines of The Methodist Church wrote about ICU: "It is more than fulfilling the best dreams of those who courageously founded it and its future is even brighter in service to the Kingdom."

Dean of the Chapel at Duke, Dr. James T. Cleland, delivered in April and May the 1964 Warrack Lectures at the divinity halls in four famed Scottish Universities—St. Andrews, Aberdeen, Edinburgh, and Glasgow. Theme of the series was: "'Understood of The People': The Preaching and The Hearing of The Word." The five talks at each of the universities have been delivered in other years by such noted theologians as Henry Sloane Coffin, Hugh Black, and Reinhold Niebuhr.

At this writing Dean Cleland is still in Scotland preaching at various churches. He will return to Duke in September. Dr. Cleland is the regular writer of the column in THE CHAPLAIN entitled "The Preaching Clinic."

"Here Am I"

By James H. Jauncey

A sermon on three vital words in the Bible

THE subject for this sermon is found in just three words, "Here Am I," and yet these three words are very vital words in the Bible because they are the response of the heart to the voice of God. There are seven incidents in Scripture in which the term is used in this sense.

I. SAMUEL

One of them is in the Story of Samuel (I Sam. 3:1-18). Samuel lived during a very bad time in Israel. There was corruption inside, there was defeat outside, and worse, for a long time no one had heard the voice of God. It was on a night in these circumstances when Samuel had gone to bed that he heard a voice calling to him, "Samuel, Samuel." His immediate response was, "Here Am I." After some perplexity as to what was happening, the boy said to God: "Speak, Lord, for thy servant heareth." It was in

that moment that the voice of God began to speak to the boy, and that was the beginning of the career of one of the greatest prophets that Israel ever knew.

To hear the voice of God is in many ways a lost art today. Of course, we do place emphasis on talking to God in prayer. But unfortunately we conceive of prayer as largely an effort to change God. What we truly need, on the other hand, is to hear God's voice and to listen to him when he says that we ourselves should be changed. Sometimes we push aside the significance of such hearing by arguing that when Bible personalities heard the voice of God this was a miracle and we cannot expect such miracles today. Indeed, these were extraordinary events and were needed; but we should not assume that this is going to happen to the rank and file.

Usually the voice of God is not

something that you hear, it is something that you experience, and yet it can be one of the strongest factors about ordinary human life. As a matter of fact, I would say that unless we are constantly listening and obeying the voice of God, then our Christianity is not very vital at all.

II. ISAIAH

Isaiah was another who said, "Here Am I" (Isa. 6:8). He was a very young man at the time God had called him to be a prophet to Israel. He was full of self-confidence and perhaps was rather conceited. He felt that he was exactly the man that God needed. When God gave him this tremendous vision and he saw God in all his holiness and all his glory, Isaiah suddenly realized that he was not the man he thought he was, especially in terms of his own goodness. Compared to God's holiness, he saw how much sin was within himself, and instead of crowing about his own abilities, he said, "Lord, I am a man of unclean lips." At that moment, when he realized his sin, God stepped down and touched his lips and he was cleansed. From that moment he went out to be a fiery preacher of righteousness.

Possibly the most important area where the voice of God needs to be heard today is in the churches. The Bible says, "If we say that we have no sin, we deceive ourselves." Yet one of the curses of modern life is a Pharisaism; we feel that somehow or other we are better than everybody else. Often, too, in our blind-

ness, we blame other people for what we have caused by our own sin.

In our homes when there is discord, one often blames the wife, the husband, or the children, but he should blame himself. You have many people who are aware of evil—that is, in others. They see the evil in their parents, they see evil in the society, they see evil in America, they see the frailty of the church, and all the time what they are really doing is projecting the evil which is in their lives.

This does not mean that these evils objectively do not exist. They do. This is a very frail and evil world, and yet if these are the only things we see, we are merely looking in a mirror. Every now and again, we need to examine ourselves in this direction, not asking God for things that will help us, but asking God what it is that is wrong with us. Somebody has said that God deliberately gave us two ears and only one tongue, and we should listen twice as much to God as we talk to him.

It has always seemed to me to be a very good practice at the end of every day, to go over that day with God and ask him if there has been any word, any action, any motive, any thought that has been wrong. Let God speak about the things that are wrong, and then immediately ask for his forgiveness. Then a person can rest without any guilt upon the conscience. This is the only satisfactory solution to evil.

III. ABRAHAM

Then there is another "Here Am I" passage in the Bible which tells us that the voice of God not only speaks of sin, but of sacrifice. This incident is in the Book of Genesis when Abraham was challenged by God to sacrifice his own Son (Gen. 22:1-19). This example of sacrifice is unmatched anywhere else in the Old Testament. Of course, you know the end of the story, how God did not really want Abraham to sacrifice his son at all. All He wanted was the willingness. But in the beginning when this challenge first came to him, Abraham didn't know this. Yet, what was his answer? "Here Am I." That man was so surrendered to God that when God spoke, he responded. He immediately got his boy and those things that were necessary and went up to Mount Moriah, there to make an altar on which to slay his son. Then God's voice came to him the next time, calling him to stop the sacrifice. His response was the same, "Here Am I."

It is good for us to recognize that if there is no sacrifice in our lives, then it means that we are not hearing the voice of God. Do not misunderstand. I do not believe that the Bible is teaching that our lives should be lives of continual hardship and self-denial. Jesus said that he'd come to bring life and that more abundantly. Life should be joyous, life should be happy, but there must always be an ingredient of sacrifice. It is not for nothing that

the cross has become the symbol of Christianity. The cross is something that is very easy to wear on the lapel of our coats, or on a chain round our necks, or to put in our churches. It is very difficult to express the cross in our lives. Yet our Lord made it clear that unless there is some element of sacrifice within us, then we are not listening to the voice of God.

How different would be the support of the church and the missionary cause from the financial point of view, if we only had this element of sacrifice. There is still the feeling in many of our minds that we can give God the fag ends of our money when we've used the rest of it for ourselves. This is very different from the doctrine of the tithe in the Bible, which is that 10 per cent belongs to God. All of us who are struggling to make ends meet know that it is difficult to give 10 per cent. It does involve an element of sacrifice, but if God is really speaking to us, this is the kind of thing we should be listening to.

IV. MOSES

Then the voice of God speaks in regard to service. Take the case of Moses (Ex. 3:1-12). When he was eighty years of age, he was challenged with the task of delivering Israel from the slavery of the Egyptians. While tending his sheep, Moses saw the bush aflame. This was nothing unusual except that this bush was not consumed. Immediately he realized that God was speaking

to him, and his response to God was exactly the same, "Here Am I." From that moment on, with no confidence in his own ability, but a great deal of confidence in God, he went out to do the task that he had failed to do forty years before.

It is significant that Moses at this time was eighty years of age. We can get to a stage in life where we feel that our usefulness is over. This is not true with God. There is always something useful that we can do, if we listen to God. Sometimes the service that we are called upon to do may be rather small, and yet can be very significant.

V. ANANIAS

Let me point to another case where "Here Am I" is used. It was just after the conversion of Saul of Tarsus. You remember while Saul had been persecuting the Christians he was struck down with blindness on the Damascus Road and then was led into the city. He didn't know what to do and he didn't know where to go. At that moment, God called a certain disciple—he wasn't a preacher, he wasn't a leader—just an ordinary man. God called Ananias to minister to Saul. Ananias was afraid because he knew how Saul had persecuted the Christians; nonetheless his response to the voice of God was exactly the same as we've seen it in others, "Here Am I." He went to Saul, baptized him, and started him on his way. After that moment, we do not hear anything more about Ananias. He did

not know the results of what had happened, probably he dies long before, but he was responsible, under God, for the ministry of the Apostle Paul, and that ministry gave us most of the New Testament and changed the history of the world.

I once heard of a minister in Scotland who was getting on in years. After one particular year his officers met with him and said, "We are sorry, but we are going to have to ask you to resign. This last year all you have done is win just one little boy." The old man resigned with a broken heart and died just a few months afterward. But the boy that he led to Christ was Robert Moffat, who became the great missionary to South Africa, and the brother-in-law to David Livingstone. The influence of the old man's life will go on for the whole of eternity.

These little things—ministering to a boy or girl in the Sunday school or in the home, or to somebody that we meet along the way—when they are in response to the voice of God then, indeed, they are helpful and significant beyond their size. Sometimes God's voice calling to service may seem strange to us but, when we hear it, we should always obey it.

VI. & VII. JACOB

Then there is another way in which the voice of God speaks and that is in terms of reassurance and help. Curiously enough, the two times where this occurs in the Bible

are in the case of Jacob. He was one of the patriarchs, and the weakest one of them all. He always seemed to have been at the wrong end of smart aleck tricks.

The first incident was when his crafty and evil father-in-law sought to kill him because of jealousy. Jacob did not know what to do, for he was completely at the mercy of this wealthy man. In the midst of the night, God called to him, and once again we hear the answer, "Here Am I" (Gen. 31:1-11). At that time, God told Jacob to leave, to go out and find a life for himself, and God would be with him. This is exactly what he did, and God fulfilled his promise.

Then later in his life there was a similar incident and that was when Joseph invited Jacob to join him in Egypt. Jacob, in his old age, was fearful of making the move. In the midst of the night, God gave him reassurance to go down into Egypt. Jacob's response was, "Here Am I." (Gen. 46:2).

In the midst of our distresses and our troubles, just like Jacob, above everything else we need to hear the voice of God. So often when things go wrong, we hear just the voice of our own calamity. There is a Greek word in the New Testament which we sometimes translate "comfort." It is the word, *parakaleo*, and means to hear a call over and beyond. The idea is that round about there is a great deal of clamor and a great deal of noise, but beyond that the voice of God is always there, if we

are honestly willing to listen to it.

The message of the Bible passages which contain this statement, "Here Am I," is that the voice of God does speak. If we do not hear, then we are not listening. But, if we do hear the Voice, our response should always be, "Here Am I." If we do, we can be sure we are secure in His guidance, power and protection.

END

BITS OF NEWS

Millions of women throughout the world joined in prayer on the first Friday in Lent, February 14. The worship service, "Let Us Pray," was prepared by Dr. **Madeleine Barot** of France, executive secretary of the Department on the Cooperation of Men and Women in Church, Family and Society, World Council of Churches. The special day is sponsored by the United Church Women, a general department of the National Council of Churches. Mrs. **Paul Moser** of New York City was national chairman for the World Day of Prayer, 1964.

In mid-December about 6,000 Peace Corps Volunteers were serving overseas and about 1,000 more were training in the United States in preparation for assignments abroad. Forty-six countries are now taking advantage of the services of PCV.

The N.Y. World's Fair being held at Flushing Meadows on Long Island opened April 22. It will run for two years.

The Civilian Institutional Chaplaincy

By Gerald I. Gingrich

How effective is the ministry to the 30,000,000 Americans who spend some time each year in institutions?

THINK of the teeming populations in our great American cities: New York has eight million people. Chicago has more than three and a half-million. Philadelphia has over two million. Add the cities with more than a half-million population: Boston, Cleveland, Dallas, Houston, Memphis, Milwaukee, New Orleans, Pittsburgh, St. Louis, San Antonio, San Diego, San Francisco, Seattle, and Washington, D.C. Then add more: Kansas City, Long Beach, Wichita, Toledo, Springfield, and Syracuse. Complete the computation and the population figure is comparable to the total number of individuals under care in our medical and correctional institutions during the past year. The fact is that *more than thirty million Americans spend time in some institution each year.*

The further fact is that *no single group of people receive such inadequate ministry from the church.* True, some service is rendered by parish clergymen. The great responsibility, however, is with the institutional chaplains. There are, however, only 1,200 full-time chaplaincy appointees to serve twenty-four million Protestants. This means *one chaplain for every twenty thousand!* Quite a parish for any minister!

THE MINISTRY OF JESUS

It is not at all in keeping with the example of Christ, nor is it in line with the biblical and theological traditions of the church, that people in special need should suffer neglect. Jesus, indeed, identified himself so completely with such persons that he uses this identification to

define the relationship of his disciples to himself: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." He who would be deeply loyal to Christ, therefore, must share intensely in the feelings of isolation, the insecurities, and the desolating despairs which are so common to those who are institutionally segregated from the life of the community. Service to them is service to God. Jesus said so and lived so.

RELIGION AND HEALTH

Both health and holiness are inextricably bound together in true wholeness of personality. This fact is constantly recognized in the gospel record. Jesus seeks to save the souls of men, but he is also significantly concerned about the mental and physical health of men. In Mark's Gospel Jesus is constantly healing mental and physical illness. Take this away and there is little left but the story of the Passion. In Matthew, Jesus' word to the twelve is positive and explicit. It is the command to preach and to heal.

Today the opportunity in the field of religion and health is dramatically portrayed by the statistics relating to just one major health program in the United States, that of mental illness. The National Association of Mental Health notes that at least one person in ten has some form of mental or emotional illness needing treatment. Three billion dollars are spent annually in the care of such.

Here is the most rapidly growing item in most state budgets. There are, at any one time, as many people in hospitals for mental illness as for all other diseases combined,—cancer, tuberculosis, heart disease, and every other crippling and killing ailment. Mental illness is known to be a major factor in bringing on many of these other illnesses. From 80 to 90 per cent of industrial accidents result from personality problems. At least 50 per cent of the millions of medical and surgical cases have a mental illness complication. The institutional chaplaincy has unique opportunity to minister in this field. A ministry to the whole man is required, with the chaplain joining hands with physician, psychiatrist, psychologist, social worker, nurse, technician, therapist, and volunteer in the rehabilitation process. Both temporal and eternal needs are involved. Physical, mental, social, and spiritual diagnosis and treatment are essential.

Within this total approach there is that which recalls Christ's emphasis on preaching and healing. . . . And this need for the total approach is to be found not only in mental hospitals, but also in diagnostic and reception centers for youth in training schools and farm programs for boys and girls, in juvenile detention centers, in city and county jails, in state and federal prisons, in workhouses, houses of correction and reformatories, in city and county general and surgical hospitals, in public health centers, in soldiers' and sail-

ors' homes, in homes and infirmaries for the aging. Such institutions, and more, all call for the total approach, including the healing ministries of religion, in dealing with their problems. Such is the opportunity of the institutional chaplaincy!

A VARIETY OF ASSIGNMENTS

If you become an institutional chaplain, you may be paid by a private corporation, a city mission society, a denominational association, an individual church, a council of churches, a county or state, or the federal government. You may serve in an institution exclusively for men, women, or children. You may become a chaplain-supervisor and thus spend much time in training other chaplains, or you may concentrate upon a direct pastoral ministry to individuals and groups. You may correlate your ministry with a special interest in any one of America's major health and welfare problems: juvenile delinquency, mental illness, alcoholism, the physically handicapped, the mentally retarded, the aging, or those facing marital and family problems and other crisis situations. This diversity of ministry to people of various backgrounds and needs in many types of institutions should challenge all your abilities and resources—spiritual, mental, moral, and physical.

REQUIREMENTS

Today the institutional chaplaincy represents an area of expanding op-

portunity. Whereas, at present, it is not unusual for a chaplain to be assigned to one, two, three thousand individuals, or even more, the day is coming when this will not be so. The State of Illinois, for example, is now aiming at providing one full-time chaplain for every thousand patients of a particular faith group. The standards of the American Psychiatric Association and of the Association of Mental Hospital Chaplains call for one chaplain for every five hundred patients. The need for more qualified men and women is thus apparent and urgent, if these standards are to be met. However, specialized training—clinical training, beyond that required for the parish ministry—is necessary. Minimum requirements for "ecclesiastical endorsement" by your denomination are: college and seminary graduation, ordination, three years of pastoral experience, a period of clinical training and, of course, good character and competence as evidenced by favorable references.

TRAINING TO MEET SPECIAL NEEDS

Your denomination will help you to prepare and to qualify. If you are interested in the chaplaincy, begin your clinical training as early in your seminary career as possible. Why do the standards of your denomination and of the National Advisory Committee on Clinical Pastoral Education urge this period of clinical training, especially when basic standards of ministerial

education are already so exacting? Simply because the concern for an adequate, stable, consistent, moral, spiritual ministry to human need, in God's name, demands it. The minister today, and especially one who ministers to people in special need, must understand not only the traditional requirements of his calling, but, even more, he must understand himself, his own motivations, his own conscious and unconscious needs, his own personal strengths and weaknesses.

God communicates his love through personality, and if the Christian minister has not bravely and boldly evaluated his own personality, and does not continually grow in his own personal integrity, of attitude and action, how can he realistically expect to share the life abundant with others?

The task calls for men who, under God, have mastered themselves, men who can stand without quavering in the presence of trouble, men who can face all kinds of subtle and devious temptation, men who can fight the battle within and without, and men who, in all of this, know the living Lord. Such men can work competently with human nature as it is, molding it, as co-laborers with God, into the likeness of the life which is everlasting. Such is the nature of the chaplaincy service and such is the goal of clinical training. Too few disciplines in our day provide opportunity for the prospective

clergymen to encounter that which may leave him with the feeling of complete psychological and spiritual deflation, so to speak, and yet, in the end, be the salvation of his ministry. Such a discipline is this clinical training.

THE CHURCH MUST RESPOND

To the degree that the church neglects human need, it dies. Recall the tragic story of the German churches after World War II. The masses of German Protestants had fallen under Hitler's spell. Later, out of chastened humiliation, these churches were now asking, "How could we have been so blind? How could this have happened?" The painful confession: "We were pre-occupied with pietistic emphases and traditional ecclesiastical interests. We were unconcerned with the needs of the world and unresponsive to the economic and political crisis of our nation." The church in America may be likewise indifferent to things that matter. Our indifference may be toward the great social, economic, and political issues. So it was in pre-war Germany. Our indifference may be, however, an easy forgetfulness of the multitudes of our fellowmen who are involved in the pains and penalties, sorrows and separations of our hospitals, correctional establishments, and custodial institutions. The church, to be the church, to live and to survive, must minister to those!

END

Cold War: Nations flexing their missiles.—*In a Nutshell.*

National Study Conference on Church and State

UNDER the sponsorship of the Department of Religious Liberty of the National Council of Churches four hundred persons met in Columbus, Ohio, February 4-7, 1964, to study a wide range of church-state matters. Meeting with the Protestant delegates were Catholic and Jewish consultants and observers.

Much of the work of the conference was divided into twelve sections where detailed attention and discussion were given to specific issues. The study of Section Seven was concerned with military and institutional chaplaincies. The report of the section is given here with this word of explanation: The report was not voted upon by the conference. It does not constitute a statement of policy by the National Council of Churches, The General Commission on Chaplains and Armed Forces Personnel, or the religious bodies represented by the participants in the discussion. However, it is presented as a contribution to continued study of this important area in church-state relations.

REPORT OF SECTION SEVEN: Military and Institutional Chaplaincies

1. Rationale of the Chaplaincy

When the State for its own proper purposes separates certain of its citizens from their home communities for extended periods of time, it must not thereby deprive them of opportunities for the free exercise of religion. Therefore, when the State assumes so great a role in the lives of those affected, it must at the same time make possible the practice, nurture, and appropriate propagation of religion in a manner as close to normal as it can. Over and beyond the responsibility of government to make possible the free exercise of religion, the motivation of the religious bodies in providing chap-

lains stems from their own compulsion to serve and care for all human beings everywhere, regardless of difficulty or danger.

To meet these needs, the provision of chaplaincies, with attendant physical facilities, is the proper responsibility of government. The discharge of this responsibility has inherent dangers. The State may be tempted to try to manipulate the practice of religion. A religious community, conversely, may be tempted to find subtle forms of establishment.

2. The Role of the Chaplain

A chaplain is basically a representative of the religious community and of his own particular denomination. None of the ancillary duties assigned to him should be allowed to cloud this role. At present the military services accept this principle, but religious bodies must be alert to any failure to maintain it.

3. Attendance at Religious Services

Attendance at religious services provided under government auspices should be completely voluntary at all times. In a few instances traditional practices violate this principle. Even though such practices have been undertaken with praiseworthy motives, and even though concrete benefits apparently have resulted, we urge responsible authorities to move as rapidly as possible toward the realization of the principle set forth above. At the same time we commend all in positions of leadership who encourage by their own example voluntary participation in religious activities.

4. Payment of Chaplains

It is held by some that it might be a desirable arrangement for chaplains under government auspices to receive their basic pay from their own religious bodies rather than from the State. Implementation of this proposal would present almost insuperable difficulties. We are therefore concerned that insistence upon this point would effectively preclude the free exercise of religion for those removed from their home communities.

Several independent and extensive studies have come to the conclusion on the basis of experience that the religious welfare of service personnel can best be served by chaplains within the military service who are paid by the government.

5. Instruction Classes in Citizenship

The need and right of the State to impart instruction in responsible

citizenship is recognized, but denominational instruction in doctrine and ethics must be avoided in all classes and other formations where attendance is compulsory. To whatever extent the chaplain is a part of such a program of instruction in citizenship, the program should be administered and presented in such a way as to make clear that it is a command responsibility rather than being identified solely with the chaplain.

6. Military and Ecclesiastical Authority

In view of the prevalent misunderstanding that the military chaplain is necessarily a hired arm of the State and its purposes, it is important to know the realities of the situation in which the military chaplain now works. Although the chaplain is paid by the government, the military regulations stipulate that:

(1) he is at all times under the discipline of the religious body endorsing him and withdrawal of his ecclesiastical endorsement automatically results in his separation from the service;

(2) he may not be ordered to do anything contrary to his conscience, is expected to practice his ministry in faithfulness to the requirements of the religious body of which he is a member, and has complete freedom as to the content of his message and ministry;

(3) the military aspects of his service are directed by the commanding officer, and technical supervision is exercised by supervising chaplains.

(4) he is a staff officer and does not exercise military command.

7. Adequacy of Present Solutions

The structures of the chaplaincy as currently organized and administered in our country are in general a viable response to the common need of both religious bodies and the government to provide for the free exercise of religion without an establishment of religion. The religious bodies and the agencies of government, however, in working with the chaplaincies, are operating in a changing, dynamic situation which demands vigilant concern on the part of both.

Those in Attendance at One or More Sessions of Section Seven:

The Rev. Paul L. Althouse, United Church of Christ

The Rev. Robert L. Anderson, Lutheran Church in America

The Rev. Arthur C. Barnhart, Episcopal Church

The Rev. Edward Brubaker, United Presbyterian

The Rev. Leon A. Dickinson, Jr., United Church of Christ

Prof. John Cornelius Hayes, Catholic Observer

The Rev. Fred H. Heather, Methodist
The Rev. Harold C. Henman, Methodist
The Rev. Robert E. Henthorne, Methodist
Chaplain, Lt Col, Clarence E. Hobgood, Episcopal Church
Editor Walker L. Knight, Southern Baptist
Prof. Arthur Carl Piepkorn, Lutheran Church, Missouri Synod
The Rev. Cawley H. Stine, Evangelical United Brethren
The Rev. Harry C. Wood, United Presbyterian
Dr. Lewis I. Maddocks, United Church of Christ, Chairman
The Rev. A. Ray Appelquist, American Baptist, Recorder

AT YOUR SERVICE

A new pamphlet issued by The Department of Chaplains and Service Personnel, United Presbyterian Church in the USA, 515 Witherspoon Bldg., Philadelphia, Pa. 19107, is entitled: "The Battle of the Bottle." Write for sample and prices.

The Westminster Bookstores, Witherspoon Bldg., Philadelphia, Pa. 19107, are continually adding to their new series of "Living Faith Pamphlets." The four newest ones are: "The Church and Communism." (10 cents), "Why Be Afraid?" (5 cents), "Predestination?" (5 cents), and "The Real Meaning of Christmas" (10 cents).

The Anti-Defamation League, 515 Madison Ave., New York, N.Y. 10022, has many pamphlets which seek to better race relations and understanding among divergent religious groups. Write for samples and prices.

The Police Department, City of New York, 240 Centre St., New York, N.Y. 10013, has issued a 16-page colored booklet for children between ten and fourteen entitled "Your Friend, The Policeman." Copies are available in limited quantities.

"Stop Driving Us Crazy" is a 16mm, color sound motion picture (running time: 10 minutes) on the theme of safety. Purpose: "To help youth and adult groups discuss safe driving, and the way Christian values apply to the everyday practice of driving a car." Cost \$125.00. Rental: \$6.00 at Cokesbury Store. Write to Producer: Division of Temperance, Board of Christian Social Concerns of The Methodist Church, 100 Maryland Ave., N.E., Washington, D.C. 20002, for complete information.

The Chaplain Who Wrote Hymns

By Vincent Edwards

THERE was plenty of excitement in America in the year 1777. Armies were on the march, patriots and Tories were arrayed against each other, and the entire Atlantic coastal area, from Massachusetts to Georgia, was torn by the revolt.

It was in this year that the Reverend Timothy Dwight became a chaplain to the Continental Army, commanded by General Washington.

The new staff officer was not exactly without some fame himself. He was the grandson of that thundering pulpiteer, the great Dr. Jonathan Edwards. At six he had started to read Latin; at seventeen he had graduated from Yale. Then, at twenty-five, he had been asked by the trustees to become President of his old alma mater.

Probably most young men would have jumped at that invitation. But Timothy Dwight turned it down. Knowing that General Washington's brave little army was carrying on a desperate struggle, he decided to

help all he could, so he marched off to join his fortunes with those forces.

No "highbrow," despite all his learning, young Dwight became popular alike with officers and men. His services were in wide demand; soldiers in the ranks carried their troubles to him, and, at their request, he would write their letters home. There was always comfort, too, to be given the sick and the wounded. The chaplain did not have much time to himself, that's certain.

As he did not lack for an easy sociability, he soon struck up a warm friendship with the commander in chief. Washington, on his part, became Dwight's sincere admirer.

But before the war ended, the young man was called home by the death of his father. As the eldest of thirteen children, he had to take charge of the family's support. He was soon called to serve as pastor of the Congregational Church at Greenfield, Connecticut.

Vincent Edwards is the pseudonym of a writer who freelances in the religious field.

This was a position of influence, but, unfortunately, the small salary did not cover a big family's expenses. So, relying on his scholarly reputation, Timothy Dwight started a private academy to swell his income.

It turned out to be a huge success. Colleges clamored for his students, and to cap the climax, the Yale trustees again dangled the college presidency before him. This time Dr. Dwight accepted; he held the office from 1795 until his death in 1817.

When he went to New Haven, he found many students torn by doubt. Infidelity and agnosticism were in the air, and there was widespread disbelief. The new president, therefore, at every opportunity, sought to present the reasonableness of the Christian faith. Before he had been at Yale long, he knew he had won over the majority to his own staunch convictions.

As a great college president, Dr. Dwight's fame is secure. It is not so well known what he did for the American church hymnal. A big job

of revision was called for right after the nation won its independence, for American-minded worshipers felt there were too many references to the Mother Country.

Who could do it better than this Yale scholar who had served as a chaplain under Washington? Dr. Dwight was approached, and then he proceeded to overhaul the Congregational hymnal with great success.

Before he was done, he also had made his own contribution to the collection—a right worthy one at that. Dr. Dwight's original twenty-line poem is found in most modern hymnals, including *The Armed Forces Hymnal*. His stanzas express all the devotion of a loyal church member to his church:

I love Thy Kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With his own precious blood.

I love Thy Church, O God:
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand. . . .

NOT THE MANAGER

The airline stewardess was very friendly toward her passengers, chatting and making small talk with each one. One of her passengers was an elderly minister.

"We're glad to have you aboard, Reverend," she told him. "I'll feel that much safer with you along."

The clergyman smiled.

"Thank you, Miss," he said. "But, you see, I'm just on the selling end. I've nothing to do with management."—F. G. Kernan.

MORE ON OPERATION CENTURION

AT a luncheon meeting of the Protestant Men of the Pentagon in January, 1964, Chaplain Ivan L. Bennett (former Chief of Army Chaplains, Retired) spoke about a cause dear to his heart—the scholarship fund for Tokyo Union Theological Seminary. He pointed out what great good was being done by the fund, for there are many needy Japanese young men who want to become Protestant ministers to serve in the United Church of Japan. Chaplain Bennett said: “Many of the students have made the vow of poverty, expressing a willingness to go to farming, fishing, and mining villages to begin Christian missions where no previous Christian work has been established. And they go on a bare subsistence pittance.”

He gave a brief history of the fund which dates back to 1945 when American chaplains raised \$5,000 to help eighty-five students of the reopened Tokyo Union Theological Seminary obtain food and books so they could stay in school. In 1949 nine students were about to withdraw due to lack of funds and again the chaplains came to their aid. “Some students were eating only one meal a day; fifty were so starved they had become victims of tuberculosis,” commented Chaplain Bennett. “Then began the project of creating an endowment to assist in providing needed scholarships. In 1952, a goal of \$100,000 was set. About \$50,000 of this had been

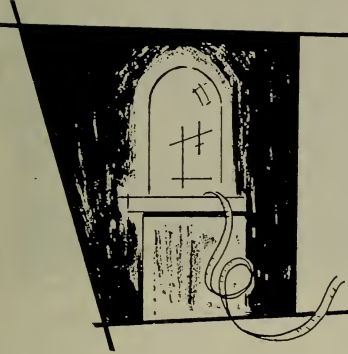


Group of students from Tokyo Union Theological Seminary shown with Chaplain (Maj Gen) Ivan L. Bennett, USA (Ret), former Chief of Army Chaplains.

raised when Operation Centurion began, sponsored by the Protestant Men of the Pentagon. . . . As of this date (January, 1964) the endowment totals \$95,000. Of this amount, approximately \$17,000 has been designed as endowment of a Chair of Practical Theology by the Air Force.”

Chaplain Bennett received a letter from one of the teachers of the seminary at Christmas, 1963, in which he pointed out that “there are more than 600 graduates of the seminary now at work in Asia. More than half of these graduates received some scholarship help. They represent approximately two-thirds of the ministry of the United Church.”

Chaplain Bennett pointed out the four needs of the seminary today: 1. scholarships; 2. a chair of Practical Theology; 3. funds for “internship”; and 4. some assistance toward a pension fund for faculty members. The chaplain concluded: “It is my hope and prayer that while the international situation is favorable, we may grasp the opportunity to do this thing which greatly needs to be done.”



NEWS ROUNDUP

CHAPLAINS

Chaplain, Col, **James F. Patterson, Jr.**, USAF, Ret., accepted the position of assistant executive secretary on the staff of Lutheran World Relief. His responsibility will be supervising overseas programs in a number of countries. Chaplain Patterson retired in May, 1963, after twenty-one years in the Air Force chaplaincy. His son, Chaplain, Lt, **James F. Patterson, III**, is an Air Force chaplain. Father and son are ministers in the Lutheran Church of America.

Over two hundred laymen attended the first Lay Leaders Conference held at the Marine Corps Air Station at Cherry Point, N.C. Brigadier General **John P. Coursey**, Commanding General, welcomed the conferees and the keynote address was delivered by Brigadier General **Paul J. Fontana**, Commanding General of the 2d Marine Air Wing.

Both the Catholic and the Protestant congregations of the Navy Chapel at Washington, D.C., contributed their collections, totaling \$800, of Sunday,

November 24, 1963, to the widow of Patrolman **J. D. Tippit**, whose husband was killed in Dallas, Texas, by the alleged slayer of President **Kennedy**.

Chaplain **William T. Bassett**, USN, Ret., was the author of a book published by Prentice-Hall, Inc., entitled *Counseling the Childless Couple*. Since one of every six married couples is childless, this book was written to be helpful in solving their problems.

LCDR **Paul A. Johnson**, CHC, USN, received a letter of commendation from the Commander of Submarine Squadron Fourteen. The special citation resulted from Chaplain Johnson's work on his two Polaris patrols.

The Naha Protestant Youth of the Chapel, Okinawa, planned cultural tours of the island twice during the month of February, 1964. Various points of interest in the Kin Village area and the Nago area were visited with the aim of increasing the understanding of the young people for the country.



Korean service personnel enjoying refreshments and fellowship at the Navy enlisted men's Center, in Chinhae, Korea.

KOREAN CHRISTIANS ESTABLISH SERVICE CENTER

Recently opened, these pictures show the enlisted men's Service Center at the Naval Base at Chinhae, Korea.

Of the men attending this Center, 60 per cent have no religious training or affiliation of any kind.

At the Center they meet the best in Korean Christianity, fellowship, preaching, Bible study, and games. This is a "home away from home" for Korean sailors. For many who are

war orphans it is the only home they know.

The Center will be operated on three hundred dollars per month. Contributions and offerings in support of this work are warmly endorsed by chaplains and civilians who have visited it. An active duty chaplain of the Korean Navy is the assigned supervisor of the program. His name is Lee, Chong Young. He is assisted by Korean civilian church groups.

Outside view of the very attractive and modern Navy enlisted men's Center at Chinhae, Korea.





Chaplain, Brig Gen, Edwin R. Chess, Deputy Chief of Air Force Chaplains, USAF, visits the Korean Chief of Air Force Chaplains in Seoul, Korea. Shown L-R: Chaplain, Col, Lim, Dong Sung, Chief of Republic of Korea Air Force Chaplains; Chaplain, Lt Col, Rex M. Thompson, 314th USAF Air Division Chaplain; Maj Gen O, Jum Sok, Deputy Chief of Staff/Logistics, ROKAF; Chaplain, Brig Gen, Edwin R. Chess; Chaplain, Col, Roy M. Terry, Staff Chaplain, HQ 5th Air Force, USAF; Chaplain, Maj, Kim, Chi Sam, ROKAF Office Chief of Chaplains; Chaplain, Lt Col, Huhm, Kyum Sam, Deputy Chief of ROKAF Chaplains; Chaplain, Maj, Hyun, Kyung Hyup, Office of ROKAF Chief of Chaplains.

Transferred to the Fourth U.S.

Army: Chaplain (Capt) **Raymond E. Barry** is now stationed with the 2d Armored Division, Fort Hood, Tex. **From the Fourth U.S. Army:** Chaplain (Capt) **Robert D. Thoms** from Fort Sam Houston, Tex., to EDCSA, France; Chaplain (Capt) **Paul H. Easley** from Fort Chaffee, Ark., to EDCSA, 176th Replacement Co., 38th Replacement Bn.; Chaplain (1st Lt) **Paul F. Garrity** from the White Sands Missile Range, N.Mex., to EDCSA, Okinawa.

Transferred to the Fifth U.S.

Army: Chaplain (1st Lt) **Ralph D. Erickson** from civilian life to Fort Riley, Kans.; Chaplain (Maj) **Joseph W. Jones** from Fort Ord, Calif., to Fort Leavenworth, Kans.; Chaplain (Capt) **Theodore W. Quelch** from USAREUR, Ger., to Fort Carson, Colo.; Chaplain (Capt) **Douglas J. Nelson** from Korea to Fort Riley, Kans. **From the Fifth U.S. Army:** Chaplain (1st Lt) **Richard L. Heim** to Korea from Fort Leonard Wood, Mo.; Chaplain (1st Lt) **Ronald S. Bezanson, Jr.**, from Fort Leonard Wood, Mo., to Korea.

Jean deRham, Swiss ambassador to Japan speaks to North Camp Drake Protestant Men of the Chapel on "Switzerland's Quest for Peace."





Chaplain (Col) Herman J. Kregel, Post Chaplain at Fort Ord, Calif., shovels dirt around Kwanzan flowering cherry tree while Chaplain (Lt Col) Rufus A. Cooper, Asst. Post Chaplain, and Chaplain (Capt) Marion D. Pember of the Post Chapel help. Tree was gift of Japanese International Christian University in exchange for a special collection taken by chapel members.

Congratulations to Chaplain (Col) **Edwin B. Banks**, Chaplain (Lt Col) **William J. Jordan**, and Chaplain (Maj) **Robert R. Eisenlauer**, all of the U.S. Army on their recent promotions. LCDR **Harold E. Phillips**, CHC, USN, also received a promotion. Best wishes to all!

NEWS BRIEFS, UNITED STATES

A former Marine lieutenant who was decorated for bravery in the Battle of Guadalcanal during World War II was consecrated as the first suffragan (auxiliary) bishop of the Episcopal Diocese of Washington, D.C. He is The Very Reverend **Paul Moore, Jr.**, who had served as the Dean of Christ Church Cathedral, Indianapolis, Ind. Bishop Moore has also written a book, *The Church Reclaims the City*, which has been published by Seabury Press.

During the convention of the National Association of Evangelicals in Washington, D.C., last April delegates heard many notable speakers: Dr. **Billy Graham**; Dr. **Robert A.**



Lt Ralph Betters, CHC, USN, baptizes Stephanie Gayle Hart on USS Currituck (AV-7). L-R: Aviation Storekeeper/3 and Mrs. Steven Hart, Chaplain Betters, the baby, and Ensign James Abbott holding ship's bell used as baptismal font.

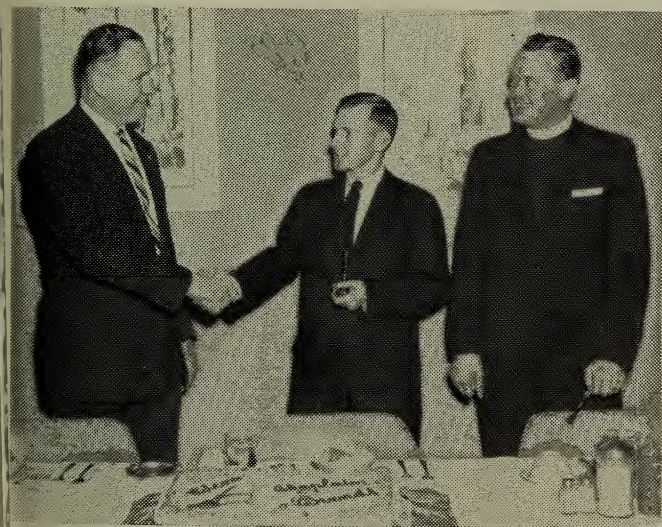


Chaplain General Hugues de Cabrol, head of all Protestant chaplains in the French military forces, visits Fort MacArthur, Calif., as part of a 50-day inspection tour. Shown L-R: Chaplain (Maj) Walter F. Wichmanowski; Chaplain General de Cabrol; Chaplain (Maj) Dean A. Morey, Post Chaplain.



Chaplain (Maj) John W. Hulme, Asst. Chaplain, U.S. Army Forces Southern Command, Fort Amador, CZ, is presented the gold oak leaf insignia by Chaplain (Col) Duncan N. Naylor, USARSO Chaplain, as Mrs. Hulme watches approvingly.

Cook, president of the National Association of Evangelicals; **Dr. K. Owen White**, president of the Southern Baptist Convention and pastor of the First Baptist Church, Houston, Tex.; **Dr. Oswald C. J. Hoffman**, regular speaker for "The Lutheran Hour" and Congressman **John Anderson** of Illinois. Theme of the convention was "Evangelicals Unashamed."



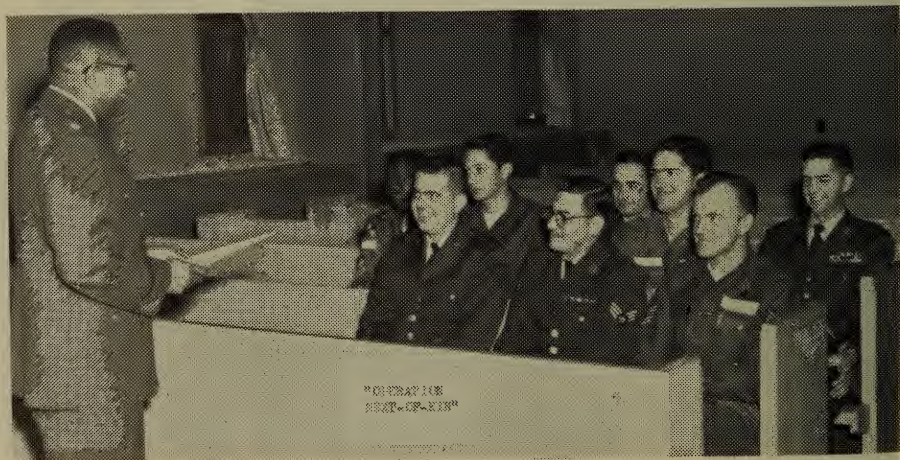
Chaplain (Capt) Richard Brandt is welcomed at Thule AB, Greenland by Chaplain, Maj, George L. Esch and Chaplain, Capt, Max Wolf at dinner given for him by Army and Air Force Lutheran personnel with chaplains.



Capt Robert "Q" Jones, CHC, USN, new senior chaplain at the U.S. Naval Station, Norfolk, Va.

Dr. **Eugene Carson Blake**, stated clerk of the United Presbyterian Church in the U.S.A., has been appointed chairman of the emergency Commission on Religion and Race of the National Council of Churches. Dr. Blake has recently received two awards from other faith groups in recognition of his contributions to racial and civil justice—the America's Democratic Legacy award of the Anti-Defamation League of B'nai Brith, and the John F. Kennedy award of the Catholic Interracial Council. He succeeds The Right Reverend **Arthur Lichtenberger**, Presiding Bishop of the Protestant Episcopal Church in New York. Executive director of the commission is Dr. **Robert W. Spike**, Board of Homeland Ministries, United Church of Christ, New York City.

Chaplain, Maj, Simon H. Scott, Jr., Base Chaplain at Sondrestrom AB, Greenland, inaugurates "Operation Next-of-Kin" by interviewing group of service personnel, taking their picture, sending it with a letter to their dependents at home explaining the mission of the 4684th Air Base Group (ADC), giving a history of Greenland, information on present-day Greenland, and procedures to be followed in contacting a serviceman stationed there. Chaplain Scott was awarded the Air Force Commendation Medal for the meritorious service which he rendered at his last assignment, Westover AFB, Mass.





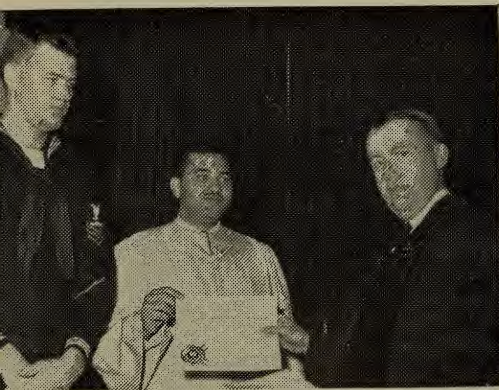
Forty-two senior supervisory chaplains from all major Fleet, Force, and District commands attended a four-day conference in Washington early in January. Shown above are a group of church endorsing officials from the various denominations who attended the luncheon at the Marriott Twin Bridges Motel when VADM W. R. Smedberg III, Chief, Bureau of Naval Personnel, was the guest speaker. RADM J. Floyd Dreith, Chief of Naval Chaplains, reiterated his policy of complete cooperation with the representatives of the civilian church community and appreciation for the fine clergymen they endorse for commissioning. Bottom picture shows part of the church group attending the session of the conference at which they were briefed by Navy personnel.



Chaplain (Lt Col) Joseph C. Solomon received the Army Commendation Medal from Col. Jules E. Gonseth, Jr., CO, upon his retirement. Chaplain Solomon was Protestant Post Chaplain at Fort Wolters, Tex.



Chaplain (Lt Col) J. V. Harvester, Asst. Chaplain at HQ, U.S. Continental Army Command, Fort Monroe, Va., was presented the Silver Beaver Award by the National Council of the Boy Scouts of America. The award was signed by all living former presidents and the late President John F. Kennedy.



LCDR Barker C. Howland, CHC, USN, presents GCC certificates of appreciation to Joe M. Holloway, AMH1, Naval Air Station, Norfolk, Va., and Emory E. Jones, HM1, Navy Yard, Portsmouth, Va., for the outstanding work which they did in the program of Benmoreell Chapel.

The publication of a Bible anthology called the "Citizens' Bible" was announced by The Reverend **Eli F. Wismer**, general secretary of the Commission on General Christian Education of the National Council of the Churches of Christ. The Bible is designed for use in American classrooms "in harmony with the Supreme Court rulings," and "deliberately points out differences between traditional readings of specific passages by Protestants, Catholics, and Jews." Secretary of the Division of Christian Education is Dr. **Gerald E. Knoff**.

Dr. **Virgil E. Lowder**, executive director of the Council of Churches of Greater Washington, D.C., has urged churches to provide workers at the fifteen polling places within the city and to encourage their members to register and vote in the primary and general elections.

The Coordinating Committee on Moral and Civil Rights of the Disciples of Christ has issued a statement offering guidelines for demonstrations. **Richard B. Stoner**, chairman, quotes the statement: "In seeking racial justice in the United States at the present time, demonstrations of the nonviolent direct action type fill a need not met by any other procedure." However, "direct action projects which challenge the law should be considered with great care and are never justified as an expression of anger, selfishness, or whimsy."

Dr. **Elton Trueblood** of Earlham College, Ind. told the sixth annual meeting of the Council of Protestant Colleges and Universities meeting last

winter in Washington, D.C., that the "Christian college is free to adopt an unapologetic puritanism. We must recognize the strength of our freedom, especially in the light of the Supreme Court decision on prayers in the public schools." At the same meeting Dr. **Lloyd J. Averill**, vice president of Kalamazoo College, Mich., recommended adding a fifth year to the liberal arts college term, and urged church-related colleges to provide supplementary instruction for Negro students with deficient high school training.

Consultation on the Church and Youth Employment sponsored by the Department of the Church and Economic Life of the National Council of Churches brought about the following "Suggestions for Action": more and better education; cooperation by churches with educators and employers, government and social agencies; positive programs to deal with school "drop-outs."



Seabee Willard C. Jewett, BUR3, receives GCC certificate of appreciation from LCDR Richard H. Schellhardt, CEC, USN, Executive Officer, U.S. Naval Mobile Construction Battalion Five, while LCDR John K. Bontrager, CHC, USN, watches.



Mrs. Marvin M. Stanley, Turkey area president of Protestant Women of the Chapel, received a GCC certificate of appreciation from Brig Gen Fred C. Gray (left), commander of the United States Logistics Group (USAFE). Chaplain (Lt Col) John M. Hughes (right) reads the letter of authorization.



Chaplain (Maj Gen) Ivan L. Bennett, USA (Ret) of the Washington Bible Society, accompanied by Chaplain (Col) Steven P. Gaskins, USA (Ret), American Bible Society, presents a Bible to RADM J. Floyd Dreith, Chief of Naval Chaplains.

JOBS FOR RETIREES

Churches employ a great many people besides clergymen, choirmasters and organists. The list includes administrators, welfare workers, dieticians, camp directors, even airplane pilots, to mention only a few. Many church vocational experts feel that military retirees are ideally suited for such positions. But how does one bring together the interested retirees and the persons responsible for hiring these persons? That was the problem faced by the Conference on Church-Related Occupational Opportunities for Retired Military Personnel held under the sponsorship of The General Commission on Chaplains and Armed Forces Personnel at the Hotel Continental in Washington, D.C. on February 18.

One hundred and eleven persons registered for the conference. Church executives concerned with personnel recruitment were brought together with executives in the military services, the Defense and Labor departments who are responsible for job-help projects for retirees. Job opportunities, requirements, salaries, and how to get the interested person and the job together were discussed. Assistant Defense Secretary for Personnel, Norman S. Paul, was the keynote speaker.

A continuing committee was appointed to carry forward the concerns of the group for this area. The Rev. E. O. Midboe, Exec. Sec., Division Service to Military Personnel of the National Lutheran Council was made permanent chairman.

Some of the resource persons from the military services confer with Dr. Richard Bauer (center) of The Methodist Church.



Members discuss some of the conference problems with Dr. Mildred Winston of the Lutheran Church in America.





Key leaders of the Conference were (left to right): The Rev. A. Ray Appelquist, Exec. Secy. of The General Commission on Chaplains; The Honorable Norman S. Paul, Asst. Secy. of Defense for Manpower (keynote speaker); The Rev. E. O. Midboe, Exec. Secy. Division of Service to Military Personnel, National Lutheran Council; Col. Matthew Thompson, USAF (Ret), Adm. Asst. to the Exec. Secy. of The General Commission on Chaplains. Colonel Thompson was conference chairman.

Discussions continued through lunch hour as is indicated by this typical group. Work of conference continues through a permanent committee.





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

The Basis of Christian Faith by FLOYD E. HAMILTON. Harper & Row. 1964. 364 pp. \$5.00.

The sub-title of this book is "A Modern Defense of the Christian Religion." The author has revised and enlarged an earlier work. It is a fine example of an evangelical apologetic for the Christian faith.

Angel on Her Shoulder by KENNETH L. WILSON. Harper & Row. 1964. 256 pp. \$3.95.

The amazing story of "Typhoon Lil" Dickson of Formosa. An almost incredible record of accomplishment in many areas of human welfare and missionary effort. A lively and well-written biography of a wonderful lady who needs to be even more widely known than she is in Formosa.

On Beginning from Within and On Listening to Another by DOUGLAS V. STEERE. Harper & Row. 1964. 255 pp. \$4.00.

This is a reprint of two of Dr. Steere's classic devotional works in a single volume. Our generation needs the "modern saints" for which the author so effectively pleads.

The Passion of the Hawks by TRISTRAM COFFIN. Macmillan. 1964. 264 pp. \$5.95.

This is another attempt to warn the United States about the frightening power that has been placed in the hands of its generals and military planners. While it is a melancholy thing that anyone should carry the awesome responsibilities that rest with certain human beings today, an indiscriminate caricature of military life and leadership is not much of a contribution to the sobering problem. There is constant need for criticism of all segments of a democratic society but the criticism should be careful, balanced, and free of emotional distortion. Present international problems are dangerous and highly complex. It is not convincing to read of solutions that slash at and oversimplify the situation.

Preaching on New Testament Themes, Edited by C. E. LEMMON. Bethany Press. 1964. 144 pp. \$2.50.

This is a collection of sermons by active pastors of the Disciples of Christ fellowship. The messages are varied in style and content but they

all show the mark of pastors who live close to the needs of their people.

The Military Establishment by JOHN M. SWOMLEY, JR. Beacon Press. 1964. 260 pp. \$6.00.

This subject is timely and important but the treatment suffers because of the author's bias regarding the armed forces. Too much of the material is outdated and emphasizes mere opinion and the indiscretions of a few individuals.

Chapter 14, entitled, "Religion and the Military," shows the author to be neither objective nor competent regarding the issues involved. He is unaware of the complexity of maintaining an orderly and effective religious program acceptable to all major religious groups in American life.

The Religion of Abraham Lincoln by WILLIAM J. WOLF. Seabury Press. 1963. 213 pp. \$3.95.

This is a careful survey of the religious dimension in the life of Lincoln who developed a rare mastery of the contents of the Bible and a sensitivity to its spirit. The author shows great skill in sifting through the rich amount of material regarding this element in the character of the great Civil War president. Anyone with appreciation for the moral ambiguity of great public issues will find this book a fascinating study.

Lincoln who had no formal church membership was a veritable high priest and prophet of the nation during the years when it was torn apart. His state papers carry a biblical stamp. He declared his faith in God and sought divine guidance on behalf of the people and the government. He

towers up in our history as a massive contradiction to all attempts to secularize the public life of the United States. —A.R.A.

The Humor of Christ by D. ELTON TRUEBLOOD. Harper & Row. 1964. 125 pp. \$2.50.

Every new book by this man is a delightful event. Reflections on the humor of Christ are not common, but Elton Trueblood shows that an appreciation of this aspect of Jesus' character is indispensable to a full understanding of his ministry.

The Eternal Legacy from an Upper Room by LEONARD GRIFFITH. Harper & Row. 1964. 192 pp. \$3.00.

Men who preach regularly need to feed their minds on well crafted sermons by able colleagues. This book contains the written form of a series of messages preached in City Temple in London. They are drawn from the Gospel of John and deal tellingly with the timely and the timeless, and incidentally revealing why City Temple continues to be an honored and influential pulpit in England.

The Primitive Church by MAURICE GOGUEL. The Macmillan Co. 1964. 610 pp. \$14.95.

This book forms the third and last volume of a trilogy entitled **Jesus and the Origin of Christianity** written by the distinguished liberal French scholar who spent his lifetime studying the early church. The three volumes translated into English are **The Life of Jesus** (1933), **The Birth of Christianity** (1953), and now this one, issued this year and translated by H. C. Snape of England. According to Goguel the birth of

Christianity is not to be found in the preaching of Jesus but in the nascent church after the resurrection.

1 and 2 Kings by JOHN GRAY. The Westminster Press. 1964. 750 pp. \$8.50.

Remarkable advances in archeology, new problems in Old Testament scholarship, the discovery of the Qumran documents have made a new commentary on Kings a necessity, even though it is only twelve years after J. A. Montgomery's commentary on Kings in the **International Critical Commentary**. The present work repeats much from earlier commentaries but presents also fresh new material and insights.

Religion and Social Conflict, edited by ROBERT LEE and MARTIN E. MARTY. Oxford University Press. 1964. 193 pp. \$5.00.

Conflict is a key word in our times. This book faces squarely the social conflicts we are undergoing. Ten authorities probe social conflicts in these areas: technology, religious group formation, racial protest movements, right- and left-wing groups, religion and politics, church-state relations, interreligious group conflicts. Attention is given to the role of the pastor in solving these conflicts.

Beyond Fundamentalism by DANIEL B. STEVICK. John Knox Press. 1964. 239 pp. \$5.00.

Fundamentalism is a vigorous movement and influences the religious life of thousands of people. Arising in the late nineteenth century in answer to cultural challenges, Fundamentalism sought, without success, to change the policies of major denominations. Fail-

ing this, it moved into isolation. The author suggests that the emerging younger generation of Fundamentalists are asking for a depth which the movement as originally constituted has been unable to provide. Their demand is causing internal strain and is opening renewed dialogue with non-Fundamentalist Christians.

Presented in the form of a series of provocative letters, **Beyond Fundamentalism** provides a contemporary conversation for those wishing to examine and understand Fundamentalism.

Sea Rations by JOHN KENNETH BONTRAGER. The Upper Room. 1964. 86 pp. 50 cents, paperback.

This is a good little book full of illustrations taken from the daily round of a sailor's life. The author takes the commonplace, homely things near at hand and suggests an application to spiritual principles. A fine example of relevant ministry to men of the Navy.

God Is No More by WERNER and LOTTE PELZ. J. B. Lippincott Co. 1964. 160 pp. \$2.95.

In the "Foreword" to this book Edward Carpenter states: "God is no more because He has become an idea—a mere word; and this has confined Him within neat and tidy systems. He is found at the end of an argument; His nature is formally stated; He is conventionalized, made familiar and respectable—and so He dies."

Werner Pelz, born in Berlin, and Lotte, born in Vienna, from their home now in England, comment in this book on *the words of Jesus* and they seek to do so, as they say, in a

simple, naked, untheologized way. When they do so they get this result: "The words of Jesus disturb me by their incredible promise, puzzle me by their impracticable demands, and frighten me by the unreasonable hopes they raise. . . . The authority of the words of Jesus—if any—resides in themselves."

As has been said: "The book will infuriate some, delight others."

A Concise History of Church Music by WILLIAM C. RICE. Abingdon Press. 1964. 128 pp. \$2.50.

This book is exactly what its title says it is—a succinct history of church music. The author considers the pre-Christian era, early Christian music, the reformation and renaissance, the baroque era, the eighteenth century in Europe, America from 1600 to 1800, the nineteenth century in Europe, the century of Mason and Moody, the twentieth century in Europe, the twentieth century in America, and a comparison of music then and now.

Variations on a Theme by WINFRED E. GARRISON. The Bethany Press. 1964. 208 pp. \$3.50.

Dr. Garrison, professor of philosophy at the University of Houston since 1951, onetime literary editor of *The Christian Century*, in this book looks out upon life and finds that it is good. He writes of many things—music, similarities and differences between Moslems and Christians, existentialism, the nature of the church, and the like. His attitude on the whole toward life is approval, appreciation and acceptance.

Bells Still Are Calling by KRIS-

TOFER HAGEN. Augsburg Publishing House. 1964. 176 pp. \$3.00.

Dr. Hagan, trained both as a minister and a physician, spent eight and a-half years in India. There he witnessed the changing pattern of missions which he describes in this book. He believes the mission fields need the specialists—engineers, farmers, educators, doctors and the like—but he also believes that missionaries must be enthusiastically evangelistic. He is convinced that the salvation of the church in the West is to lift its eyes to the great areas of unmet need in the less privileged countries of the world.

For the Living by EDGAR N. JACKSON. Channel Press. 1964. 96 pp. \$1.50.

Since the publication of Jessica Mitford's book, **The American Way of Death**, there has been a new interest in the subject of death and funerals. Whereas Miss Mitford was critical of funeral directors, their exorbitant charges and their pagan aspects, this book defends the directors and the values of the funeral service. In question and answer form, Dr. Jackson seeks to give helpful information that will guide one through the crisis of bereavement.

Sowing and Reaping by EMIL BRUNNER. John Knox Press. 1964. 91 pp. \$1.50.

Emil Brunner's incisive study of the parables of Jesus. Translated from the German by Thomas Wieser.

Philosophy of Religion by JOHN HICK. Prentice-Hall, Inc. 1963. 111 pp. \$1.50.

This is the book on religion in the

Prentice-Hall Foundations of Philosophy Series. It is by John Hick, Stuart Professor of Philosophy at Princeton Theological Seminary. The philosophy of religion is, according to Hicks, "philosophical thinking about religion." The author leads the reader to do some philosophical thinking about God, about human destiny, about revelation and faith. He considers both the grounds for belief and disbelief. Here is a lot of big thinking in a small paperback.

The Thunder of Bare Feet by J. WALLACE HAMILTON. Fleming H. Revell. 1964. 160 pp. \$2.95.

Since J. Wallace Hamilton's first book of sermons **Ride the Wild Horses**, the pastor of the "Drive-in Church," Pasadena Community Church, St. Petersburg, Fla., has demonstrated his ability to preach and to write. These sermons are in a somewhat different vein from those before printed; here Mr. Hamilton addresses himself to social concerns. The reader should remember that these are sermons and not an analysis in depth of the ills that beset us; and as challenges in general to the Christian way they are excellent.

In the Service of the Lord by BISHOP OTTO DIBELIUS. Holt, Rinehart and Winston, Inc. 1964. 280 pp. \$5.50.

This is the autobiography of one of the outstanding religious figures of our time—Otto Dibelius, Lutheran bishop of Berlin and Brandenburg, and president of the World Council of Churches from 1954 to 1961. Bishop Dibelius has always been an opponent of Nazism and Communism, a fighter against the totalitarian state. The Bishop says that he was reluctant

to write about himself but he finally yielded to the many requests. "What I have tried to describe is not a life but a ministry." We are glad that the Bishop has told the world about his warm and devoted ministry "in the service of the Lord."

Objections to Christian Belief by D. M. MACKINNON, A. R. VIDLER, H. A. WILLIAMS and J. S. BENZZANT. J. B. Lippincott. 1964. 111 pp. \$2.50.

Four authors, young Cambridge theologians, analyze and answer the objections made to Christian faith. The following fields are considered: Moral objections, psychological objections, historical objections and intellectual objections. The authors state that their object is not to be reassuring but to make Christians think and to convince non-believers that their difficulties are sympathetically realized and considered. They believe that the case against Christianity cannot be met with the old arguments but must be frankly and painfully faced—which they try to do. They are convinced, however, that in the end the example of Christ will triumph.

Brief Introduction to the Old Testament by ADAM W. MILLER. Warner Press. 1964. 224 pp. \$2.00.

We sometimes overlook the fact that Christianity took over the Hebrew Old Testament. It was the Bible of early Christians. Dr. Adam Miller, dean emeritus of the Graduate School of Theology of Anderson College, shows in this introduction to the literature of the Old Testament how the religion of the Hebrews shaped the basis for the Christian faith. The book surveys how each of the thirty-nine books fits into the broad story of the

entire Testament. The author answers such questions as: Who wrote these books? Under what circumstances? To whom? It is a good book to recommend to beginning students of the Bible.

Jesus Christ: A Study of the Gospels by ARTHUR EIKAMP. Warner Press. 1964. 176 pp. \$2.95.

More books have been written about Jesus Christ than any other personality in history; but the story is always new. Arthur Eikamp has done a very good job, indeed, of telling the story of Jesus' life and teachings. This book will be especially good for beginning students of the Bible.

Religion Ponders Science, edited by EDWIN P. BOOTH. Appleton-Century. 1964. 302 pp. \$5.95.

This is a companion volume to Harlow Shapley's **Science Ponders Religion**, published about four years ago. Seventeen eminent religious personalities from both the liberal and conservative branches of Christianity write on how the new scientific information has influenced Christianity. A Hindu thinker and a representative of Judaism were included among those invited to contribute to the book.

There is no uniform conclusion—perhaps quite naturally; but the views are informative and interesting. Unfortunately, the editor gets off to a bad start by proposing in his introduction a new set of commandments to replace the so-called archaic Ten Commandments given to us by Moses. We predict that the Ten Commandments God gave to Moses will be read and discussed and lived by a long time after Editor Booth's ideas are forgotten.

The Social Humanism of Calvin by ANDRE BIELER. John Knox Press. 1964. 79 pp. \$1.50.

This small book contains a summary of the economic and social thought of the Genevese Reformer. It is translated from the French by Paul T. Fuhrmann. In concise form the author describes what Calvin taught and then he asks the question: Is Calvinism out-of-date? And the answer: "This Reformer still marks, with the imprint of his faith and thought, millions of inhabitants of this planet. . . . On the basis of the teaching of Calvin himself, Calvinism is outdated. The reason is that our reformer did not intend to constitute a body of doctrines to remain valid for all times."

Smoking and Health. U.S. Department of Health, Education and Welfare. U.S. Government Printing Office. 1964. 387 pp. \$1.25.

The complete report of the Advisory Committee to the Surgeon General of the Public Health Service on smoking and health. The report indicts cigarette smoking as a cause of lung cancer, chronic bronchitis, cardiovascular diseases and says: "Cigarette smoking is a health hazard of sufficient importance to the United States to warrant appropriate remedial action."

Give Me Tomorrow by DALE OLDHAM. Warner Press. 1964. 95 pp. \$1.50.

Here are twenty helpful sermons preached by Dale Oldham on the Christian Brotherhood Hour of the Church of God. They are full of counsel, encouragement and hope for moderners facing the difficulties and perplexities of these troublous days.

Addresses of Publishers

ABINGDON PRESS, 201 Eighth Ave.,
South, Nashville 3, Tennessee.
APPLETON-CENTURY, 60 East 42nd St.,
New York 17, N.Y.
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derson, Indiana.
THE WESTMINSTER PRESS, Witherspoon
Bldg., Philadelphia 7, Pa.

JOTTINGS FROM ABROAD

The Executive Committee of the World Council of Churches, meeting for the first time in Russia, has endorsed an appeal to its member churches for \$1,000,000 for current African emergencies. The money is to be used by the Council's Division of Inter-church Aid, Refugee, and World Service to help 30,000 refugees who have fled from Rwanda; 100,000

refugees from Mozambique in Tanganyika; 15,000 refugees from the Sudan in the Congo and East Africa. The Committee also approved an appeal for \$4,000,000 for the Division of World Mission and Evangelism to continue the Theological Education Fund and endorsed plans for a consultation on relationships between men and women which will be held in Geneva in June, 1964, among various other items of business.

Dr. O. Frederick Nolde, director of the World Council of Churches' Commission of the Churches on International Affairs, stated: "A proposed UN declaration on elimination of religious intolerance should insure all men the right not only to maintain or change their religion or beliefs but also to maintain it in society. In order that a confrontation of this kind can take place, freedom of religious propaganda as well as freedom of anti-religious propaganda must be insured by constitutional law, juridical action, and public practice." He added: "Christians are confident that truth will prevail in any competitive dialogue."

Dr. Paul E. Freed, president of Trans World Radio, Chatham, N.J., announced that a newly installed 100,000-watt short wave transmitter now being used in Monte Carlo virtually doubles the broadcasting capability during highly-desirable time periods, and permits releasing programs to two different target areas at the same time.

Greek villagers sent this message: "We thank all the Christian farmers and others in our sister country, the United States," as a personal message for grain to impoverished villages.



Executive Staff, The General Commission on Chaplains
and Armed Forces Personnel

Left: The Rev. A. Ray Appelquist, Executive Secretary

Right: The Rev. Lawrence P. Fitzgerald, Director, Department of
Ministry to Armed Forces Personnel

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